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WHAT HAPPENED TO THE CHINESE LITURGY?

By

George H. Dunne*

When Nicolas Trigault re-entered China in 1621 he brought to an end a notable mission to Europe and left two mysteries for future historians to puzzle over. Trigault, a native of Douai in the Low Countries, had first arrived in China, a young Jesuit priest of thirty-three years of age, around the time that Matteo Ricci, the great pioneer of modern Christian missionary enterprise in the Middle Kingdom, was breathing his last on May 10, 1610, in Peking. Ricci's successor as superior of the China mission was Nicolò Longobardo. He had not been long in office before he decided to send an agent to Rome to seek definitive answers to many problems, to try to obtain independent status for the China mission, and to solicit additional personnel and financial support. His choice fell upon the young Belgian. Although with only two years' experience in the mission, Trigault was both brilliant and enterprising and no less persuasive in propagating his ideas than he was fecund in conceiving them. He sailed from Macao in February, 1613.

Most of the problems which Longobardo commissioned him to take up in Rome were of an administrative character. This is clear from the fifty *postulata,* i.e., requests for policy directives, which Trigault submitted to the General of the Society of Jesus.[1] Many of these Mutio

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[1] Archivum Romanum Societatis Iesu, Jap-Sin 100, ff. 10-17r. These are the Jesuit archives in Rome, hereafter cited as ARSI. The Jap-Sin rubric refers to documents pertaining to the Japanese and Chinese missions.

Vitelleschi, the general, simply transmitted back to the visitor of the mission for solution. There were, however, two requests, radical in nature and of far-reaching importance, with which only the Holy See could deal. One was that priests in China be permitted to keep the head covered while celebrating Mass. The other was that China be allowed her own liturgical language.

The late Alessandro Valignano, then visitor of the mission, had petitioned for the former permission some years earlier, but had been informed by the Jesuit general that it was contrary to canon law and only the Holy See could grant the exemption. In China it was regarded as disrespectful for a man to remove his hat. For a priest to stand bare-headed at the altar seemed incongruous in Chinese eyes and out of keeping with the dignity of the function he was performing. Europeanism, always confusing ends with means and giving to the latter absolute values which belong only to the former, would have insisted upon the observance of European custom. Longobardo understood, as had Valignano, that the end to be sought was respect for the divine mysteries. A social observance which in Europe symbolized respect, but which in China had the opposite connotation, should be discarded in favor of the Chinese custom.

Another argument made by Father Trigault may have brought a smile to the face of Pope Paul V when he read it in the *supplicatio* submitted to him.[2] In China men cultivated their hair "not otherwise than women." Only the bonzes shaved their heads. The Jesuits, in order not to be confused with the latter, observed the common custom. "It can easily be seen," remarks Trigault, "how indecent it is for priests to approach the altar with horrible womanish coiffures, especially among a people who so abominate an uncovered head."

The question of a liturgy in the Chinese language is shrouded in a double mystery. Who was responsible for the genesis of the idea? Who was responsible for its death? When Trigault sailed from China he carried with him written instructions from Longobardo about the questions which he should raise in Rome. These instructions are in the Roman archives of the Society of Jesus and, although among them is the question of the headpiece to be worn during the celebration of Mass, they say nothing about a Chinese liturgical language.[3] Because of this some historians have concluded that the idea was Trigault's own.[4] Others, however, think it incredible that Trigault would have taken it upon himself to propose a matter of such grave importance without the prior approval of his superior.[5] Given the character of Trigault this negative argument is far from conclusive. He was a man whose mind was extremely fertile in ideas which he was never loath to urge. On the other hand, a comparison of the two documents shows that nearly all the fifty *postulata* submitted to the general by Trigault are based at least substantially upon the written instructions of Longobardo. It would seem likely, therefore, that there was some sort of understanding between the latter and his agent in the matter of the liturgy. The most plausible solution would seem to be this: Longobardo would hardly have included a formal petition for a Chinese liturgy in his written instructions because it was forbidden to ordain Chinese to the priesthood at all. Replying to an inquiry by Valignano and no doubt influenced by the negative reports of many Jesuits in the Far East, especially in Japan, the General of the Society had in a letter of December 12, 1606, directed that Chinese were not to be ordained, upon the ground that they were too young in the faith.[6] Longobardo had consistently and vigorously opposed this policy, arguing that the Chinese lay brothers had given complete satisfaction in every respect and that Chinese were no less fit for the priesthood than either Japanese or Europeans.[7]

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[2] ARSI, Jap-Sin 150, ff. 10r/v.

[3] ARSI, Jap-Sin 113, ff. 265-281.

Father Longobardo felt so strongly on this subject that it is unlikely he would have sent Trigault off to Europe without commissioning him to work for the removal of this interdict on Chinese priests. In urging this upon Trigault orally, he may also have told him, if successful in this, to sound out the possibility of raising candidates to the priesthood without a knowledge of Latin. In fact, Trigault did attack the interdict, and successfully. With this obstacle removed he also raised the question of a liturgy in the Chinese language.

The promptitude with which the Holy See acted reveals clearly where the sympathies of the pope lay. Trigault reached Rome in December, 1614, during the pontificate of Paul V. Claudio Aquaviva was in the last weeks of his long term of office (1581-1615) as General of the Society of Jesus. He immediately submitted Trigault's requests to the Jesuit theologians on the faculty of the Roman College. On January 6, 1615, they reported favorably. Trigault presented them to Paul V who referred the matter to the Holy Office. One influential member of this congregation was Cardinal Robert Bellarmine, whose lectures Ricci had attended as a student in Rome. The cardinals wasted no time. In what must almost be a record for an institution noted for its prejudice against precipitate action, the Holy Office, in a meeting held on January 15, 1615, in the presence of Paul V in the Quirinal, granted the concessions asked for, namely, permission for priests to wear a headpiece while celebrating Mass; permission to translate the Bible into literary Chinese; permission for Chinese priests to celebrate Mass and recite the canonical hours in literary Chinese.

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[4] Pasquale D'Elia, S.J., "Daniele Bartoli e Nicola Trigault," *Revista storica italiana,* XVI (June 30, 1938), 77-92.

[5] Joseph Jennes, C.I.C.M., "A propos de la liturgie chinoise," *Neue Zeitschrift für Missionswissenschaft,* II (1946), 241-254.

[6] ARSI, Jap-Sin 3, f. 25r.

[7] Cf. his letter of November 25, 1610, in Matteo Ricci, S.J., *Opere storiche,* edited by Pietro Tacchi-Venturi, S.J. (Macerata, 1911-1913), II, 492 f.

Evidently some uncertainty remained as to the exact terms of the concessions, for the same subject was taken up again in another meeting of the Holy Office held on March 26, also in the presence of the Holy Father. This time Bellarmine was chairman of the board of six cardinals. A new text was drafted and approved. It was substantially the same as the earlier decree, but with some important qualifications added. It was made clear that the permission to adopt the headpiece was granted to all missionaries in China. As for the liturgy, it specified that while Chinese could be used as the liturgical language, the Roman rite was still to be followed; nor was the permission to prejudice episcopal jurisdiction if and when bishops were constituted in China. To give the highest possible authority to this decree of March 26, 1616, Paul V promulgated it by the brief *Romanae Ecclesiae Antistes,* issued on June 27, 1615.

The permission for priests to wear a headpiece while celebrating Mass was acted upon. With the assistance of some of their Chinese friends the Jesuits in China designed a special headpiece, modelled after the ceremonial hat worn by scholars in ancient times. The wearing of this hat, known as the *chi-chin,* during the celebration of Mass was for a long time a feature of Catholic liturgical practice in China. It is no longer observed. The changes which many Chinese socio-cultural attitudes have undergone make it no longer necessary.

The permission to adopt Chinese as the liturgical language was not acted upon, a fact which has mystified and confused historians ever since. In 1683 Cardinal Franciscus Albitius, a former secretary of the Holy Office, stated that both the decree of March, 1615, and the papal brief, although drafted, were withheld and never given to the Jesuits. Pope Benedict XIV in the next century stated that the decree was never sent to China.[8]

Many authors have accepted these statements. Both the cardinal and the pope were mistaken. Authenticated copies of the decree, made by the Holy Office notary with seal, are in the Jesuit archives in Rome.[9] Other copies were immediately dispatched to China by Trigault, as is proved by an unedited letter of his of December 31, 1615.[10] In this long report to his confrères in China on his activities in Europe, Trigault tells them that he has obtained permission to wear the *chi-chin* and to say Mass in Chinese, and that he has already sent them three copies of the papal document and will bring them more copies when he returns. Other writers have stated that Paul V's successor revoked the permission. This too is erroneous. The Holy See has never revoked the permission. Others have blamed Mutio Vitelleschi, Aquaviva's successor. They have theorized that Vitelleschi, a more timid man than his predecessor, thought the innovation too audacious and, inasmuch as the decree was not mandatory but permissive, decided not to apply it. This is also a mistaken view.

A possible, but by no means certain, explanation is that the real road block lay in differences between the Jesuits in Japan and their confrères in China and that the project was definitely killed by Francisco Vieira, the visitor. There is no doubt about the existence of these differences, nor is there much doubt that Vieira would have killed the project had he been asked for a decision.

The Jesuits in Japan were strongly opposed to all the objectives of Trigault's mission. In October, 1614, the first congregation of the Japanese province met in Nagasaki, Japan, and after discussions which lasted fifteen days adopted policy positions which on almost every point squarely contradicted the purposes for which Longobardo had sent Trigault to Europe. One of the delegates to the congregation, Gabriel de Matos, was selected to carry a statement of these positions and a summary of the reasons for them to Rome. To make sure that they reached their destination another Jesuit, Pedro Morejon, was sent with another copy of the documents by way of Mexico. De Matos arrived in Rome in May, 1617, and submitted to the general of the order the Nagasaki proceedings which revealed how far apart were the views of the two groups of Jesuits.[11]

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[8] Cf. Jennes, *op. cit.*, p. 249, nn. 48, 49.

[9] That of January 15, 1615, in ARSI, Instit. 175, f. 7r; that of March 26, 1615, *ibid.*, f. 9r/v. All authors have hitherto assumed that there was but one decree, with much confusion over the dating of it. Francis A. Rouleau, S.J., in an article soon to be published, will establish that these are two separate decrees issuing from two different meetings of the Holy Office.

[10] This letter was recently discovered in the archives in Lisbon: Biblioteca de Ajuda (Lisboa), Jesuitas na Asia 49-V-5, ff. 160v-171v. Between 1744 and 1748 enterprising archivists, to whom historians must be ever grateful, made transcripts of all the papers in the Jesuit archives in Macao and sent them to Portugal. This is how Trigault's letter got to Lisbon.

The Jesuits in Japan were opposed to the idea of a native clergy. They recommended against the ordination of Japanese to the priesthood or the admission of Japanese, even as lay brothers, to the society. Five of them signed an accompanying memorandum describing the Japanese as secretive, lacking a desire for perfection, wanting in zeal and in the purity of intention required for a religious vocation. This was a harsh judgment to pass upon a people many of whom would in the next twenty years suffer martyrdom, some of whom had already died bravely for the faith. It was also a complete reversal of position on the part of the missionaries in Japan who, in 1580, had unanimously endorsed Valignano's unequivocal insistence upon the absolute necessity of developing a native clergy and episcopacy. The change in heart, which was not, however, unanimous, was the result of certain unhappy experiences with some of those admitted to the priesthood in the years which had followed.

It is undoubtedly true that among a people to whom the faith is new, where time and tradition have not had a chance to develop a deep understanding of the severe demands of priestly life, the problem of a native clergy is much more difficult than some have on occasion recognized. Not many years after the Nagasaki conference the first vicars apostolic in Cochin-China learned this to their cost when, filled with enthusiasm for the cause, they ordained catechists who were wholly unsuited for the disciplined and celibate life of the priesthood. More cockle than wheat resulted from their indiscriminate sowing.

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[11] These key documents, the "Acta Primae Congregationis Provinciae Japoniae 1614 Nangasaqui, in oppido et portu Japoniae" and the *responsa* of Vitelleschi to de Matos' *postulata,* are in ARSI, Congr. 55 (Cong. Provinc. 1612-1626), ff. 270-286v, and ff. 288r-295v, respectively.

If one wonders why the problem should have been more difficult in these mission lands than it was in earlier centuries in Europe when the faith was new, the answer obviously lies in celibacy. This was the rub. As St. Thomas Aquinas points out, a life of celibacy is not a natural life. To resist the demands of nature requires discipline, training, a rather intensive supernatural life, and strong motivation. These conditions are less likely to be generally encountered where the ideal of a celibate priesthood has not had time to strike deep roots. In the early centuries in Europe when the faith was young the problem did not exist because celibacy was not then required.

It is not surprising, then, that there had been unfortunate incidents in Japan where Japanese had been admitted to the priesthood. There was no justification for concluding from this, as the Nagasaki conferees did, that the Japanese were unfitted for religious or sacerdotal life. As one of a dissident minority of Japan Jesuits pointed out in a letter of October 11, 1616, it was not valid to conclude from the failure of some to the incapacity of all.[12] The source of the trouble, besides the newness of the faith, lay with faulty screening and inadequate training. In the hectic conditions of a young, rapidly growing, and persecuted mission, institutions which could offer proper training and testing did not exist. What is surprising is not that some fell by the wayside, but that others were martyrs and saints.

It is difficult not to see at work here the influence of Europeanism, the deeply ingrained notion that the non-European is by nature unsuited for the high demands of the priesthood. It is an expression of racial and nationalistc pride which is not easily exorcized. Well into the twentieth century there could be found some who looked on with jaundiced eye when Pope Pius XI elevated Chinese priests to the episcopacy.[13]

The record both then and since of Japanese priests and religious is abundant proof of how wrong was the judgment made at Nagasaki. To his credit, the General of the Society, Mutio Vitelleschi, rejected that judgment. Because of the financial straits of the mission he agreed that for the time being admissions to the society should be strictly limited; but he expressed the hope that the doors would never be closed to the Japanese who, as he pointedly reminded the fathers, had already proved their nobility of character by the supreme test of martyrdom.

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[12] ARSI, Jap-Sin 17, f. 99.

[13] Cf. Jacques Leclerq, *Vie du père Lebbe* (Tournai-Paris, 1955).

The pejorative opinion formulated at Nagasaki was also applied to the Chinese. Here, too, the outstanding record of devotion, zeal, and even heroism on the part of the first Chinese Jesuit brothers, most of them men of considerable talent, one of whom had died heroically for the faith eight years earlier, as well as the later record of Chinese priests, disproves the Nagasaki thesis.

Because the Nagasaki Jesuits opposed the idea of a native clergy, Father de Matos, their spokesman, reasoned that they would oppose the idea of a native liturgy, the whole purpose of which was to facilitate ordination to the priesthood. So when he discovered what Trigault had been up to in Rome he interposed his objection. "There seemed no necessity," his *postulatum* reads, "for this privilege." Since the privilege had already been granted, he urged the general to leave to the visitor the decision as to whether it should be acted upon. Vitelleschi agreed to do this and his succinct reply absolves him of the charge of having withheld the permission. "Let them see to it there [in China]," he wrote, "and let the visitor decide, it being a matter of such importance."[14]

From the point of view of proper administration Vitelleschi's decision was unquestionably the correct one. Far from the scene and dealing with a matter of fundamental importance about which so strong a division of opinion existed, he placed responsibility for deciding the question in the hands of the superior on the spot. It was not then Vitelleschi who killed the project. Does the name of the visitor supply the answer to the mystery?

Francisco Vieira, while serving as provincial of India, had been appointed visitor of the Japanese province in 1615 and had arrived in Macao in July, 1616, to take up his duties. There is no doubt that he shared the views of the Nagasaki men on the subject of the liturgy. Furthermore, he had two grievances which were not apt to dispose him favorably toward the China mission. Vieira was Portuguese. He had strong feelings of nationalistic loyalty and he looked upon the Trigault mission, one of the purposes of which was to persuade the general to raise the China mission to the status of an independent province, as a move by Longobardo to set up an Italian preserve in opposition to traditional Portuguese rights. He could not very well express himself along these lines to the Italian general, Vitelleschi, but he minced no words in writing to Nuno Mascarenhas, the Portuguese assistant to the general.[15] What Thyrsus Gonzales, one of Vitelleschi's successors, later in the century would refer to in exasperation as that "damned spirit of nationalism," *(maledictus spiritus nationalis),* ill served the cause of Christianity in the East.

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[14] ARSI, Congr. 55, 295v.

Intensifying Father Vieira's complaints was the fact that in sending Trigault to Europe Longobardo had violated the rules of administrative procedure. Longobardo was subject to the jurisdiction of Valentim Carvalho, Provincial of Japan. Apparently taking advantage of the fact that the death of Francesco Pasio had left the office of visitor vacant, Longobardo, without consulting Carvalho, had sent Trigault off to Rome on his own authority. Longobardo must have felt that it was useless to expect to get the cause of China properly presented in Rome by going through channels. Vieira and Carvalho both protested this breach of procedural rules.[16] In Rome, Trigault said that Pasio had sanctioned the trip before his death. This seems doubtful inasmuch as Longobardo in a letter of February 2, 1613, to Aquaviva described how when he arrived in Nan-hsiung, en route from Peking to Macao to bring Pasio back on a tour of the missions, he learned of the latter's death and shortly thereafter despatched Trigault to Rome.[17] In any case the persuasive Trigault evidently convinced Aquaviva that circumstances extenuated Longobardo's *coup de main.* These facts make it reasonable to conclude that had the matter been put to Vieira his decision would have been negative. This supposition is reinforced by the fact that Vitelleschi had similarly delegated to him the authority to decide whether or not China should be delivered from control of the Japanese province and here his decision was negative.

The jurisdictional ties with Japan had always been irksome to the men in China. The obstructive attitude of many of the Jesuits in Macao, the administrative center of the Japanese province, must have often made the handful of missionaries in the Celestial Empire feel that their mission was regarded as an unwanted stepchild. And so it was. The Japanese province always resented diverting men and money from Japan to China. One of the *postulata* submitted by de Matos reflected this enduring attitude.

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[15] ARSI, Jap-Sin 17, ff. 63-64.

[16] Cf. letters of Vieira in ARSI, Jap-Sin 17, ff. 42-42, 63-64, 84-86; and a milder complaint by Carvalho, *ibid.,* ff. 67-68.

[17] ARSI, Jap-Sin 113, ff. 215-264.

Father Trigault proposed, as directed by Longobardo, to tour Europe and to recruit some fifty Jesuits for the China mission. De Matos registered a strong protest against this proposal on the ground that the recruitment of non-Portuguese, chiefly Germans and Belgians, would be offensive to the Lisbon authorities who were very jealous of their *padroado* over the missions in the Far East; and on the further ground that the China mission had neither places to put these men nor funds with which to support them. Some of the Nagasaki conferees, so de Matos reported, even advised strongly that Trigault himself not be permitted to return to the Orient! He counter-proposed that the general send some thirty Jesuits to be put at the disposition of the visitor who would assign them as he saw fit to either Japan or China, no doubt being quite sure that few of them would see China.

Before the Japan missionaries are condemned for selfishness they must be judged in the real context of the time. Looked at from the vantage point of Macao or of Japan, the demands of the China mission must have appeared extremely unreasonable. During all the years that China's door had remained fast shut and during all of Ricci's laborious efforts to establish a small foothold in China the Japanese mission had been flourishing and developing at an extraordinary rate. There was good reason to hope for the conversion to Christianity of the entire people. It is impossible to determine with exactitude the number of Christians in Japan. The number both of Catholics and of martyrs has been greatly exaggerated. Some writers speak of one million Christians and of hundreds of thousands of martyrs. Yoshi S. Kuno says that by 1635 some 280,000 Catholics had been put to death for their faith.[18] These figures are far out of line. The number of well documented martyrdoms is somewhere between four and five thousand. In addition to these, some 35,000 died in the Shimabara insurrection (1637-1638) who, although not regarded as martyrs, may be said to have died because they were Christians.[19] The most conservative, and probably more nearly cor-

[18] Yoshi S. Kuno, *Japanese Expansion on the Asiatic Continent* (Berkeley, 1937), II, 79.

[19] Johannes Laures, S.J., *The Catholic Church in Japan* (Tokyo, 1954), pp. 173, 174, 179; for the number of Catholics cf. p. 177.

rect, estimate puts the total number of Catholics in Japan in 1614 at around 300,000. In 1582, the year that Ricci entered China, there were already 150,000 Japanese Catholics.

The demands of the rapidly growing Church in Japan taxed all the resources of the province to the utmost, but the fruits of these efforts were tangible. In contrast, the tangible fruits in China appeared negligible. There was a harvest to be gathered in Japan. Small wonder then that those devoted to the enterprise resented diverting manpower to what appeared the unrewarding task of clearing brush in unresponsive China. The most that can be said against them is that they lacked the vision of a Valignano. They were admirably prudent men.

It was because of this sense of frustration which the China mission had felt ever since Ruggieri's day that Longobardo was persuaded that the only solution was to free China from its subordination to Japan and make it a fully autonomous and self-supporting province. The main object of Trigault's mission was to achieve this juridical status of independence and to raise funds and recruit men for the new province. Trigault was successful with Aquaviva, but before the latter had established juridically the new province, he died, on January 21, 1615. In view of the strong opposition from Japan, Vitelleschi felt it wise to move cautiously. He decided for the time being to give it the status of an independent mission, whose superior would have the powers of a provincial, but to let the visitor decide whether it should be given vice-provincial status. Vieira informed the assistant of Portugal that the demand of the China missionaries was exaggerated and that he had decided not to give it this status.[20]

In December of 1619, during the last weeks of Vieira's life, the not easily defeated Trigault, who had returned to Macao from Europe only a few months earlier, succeeded in wringing from the ailing visitor the concession which he had previously refused. Notified of this, the general in 1621 named João da Rocha, who had meanwhile succeeded Longobardo as superior of the mission, the first vice-provincial of China. Da Rocha died in Hang-chou on March 23, 1623, before word of his appointment reached him. Manoel Dias, the Younger, who had been named next in line to provide for such an eventuality, became effectively the first head of the vice-province of China.

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[20] ARSI, Jap-Sin 17, ff. 63-64.

There was little, if anything, about Trigault's mission that Vieira had liked. Three years before the Belgian's return to Macao he had written that the idea of a Chinese liturgy was "so great a novelty that it would be many years before it could even be discussed." And of Trigault's request for a bishop for the China mission he had remarked in sarcastic hyperbole that it was "ridiculous to want a Bishop for four Chinese Christians."[21] From all this it seems clear that Vieira would have vetoed the liturgy project had it been submitted to him. There is no direct evidence in the archives that he did so, and other facts in the situation make it improbable that the China missionaries ever confronted him with the necessity of making such a decision. Having obtained the permission, they were in no position to use it.

When Nicolas Trigault got back to China the persecution whipped up by Shên Ch'üeh, Vice-President of the Nanking Board of Rites, was raging. An imperial edict of banishment lay against the missionaries who were living virtually in hiding while fully occupied in trying to keep the mission alive. They could hardly take up the ambitious project of the liturgy or the training of candidates for the priesthood. Nor were such candidates at the moment available. The Chinese Jesuits, most of whom had originally entered the society with the question of whether they would become priests or brothers left open, were by this time firmly settled in their vocations as brothers. Before the permission could be implemented the missal, breviary, and books of ritual had to be translated into elegant Chinese. This was a monumental task. It was eventually accomplished by Ludovico Buglio, one of the best Jesuit sinologists of the seventeenth century; but it took Buglio twenty-four years (1654-1678) to complete his work of translation. Buglio did not even enter China until almost twenty years after Trigault's return.

In the voluminous correspondence which made its long way from China into the Roman archives during the years immediately following Trigault's return, there is not a word about the liturgy. The only one who touches even indirectly upon the subject is Manoel Dias, the Older, and that is to say, in a letter of 1637 to the general, that it will be impossible for a long time, perhaps to the end of the century, to institute a Chinese clergy.

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[21] ARSI, Jap-Sin 17, ff. 42-43 and f. 84v.

Father Dias was excessively pessimistic. The first Chinese Jesuit ordained to the priesthood was Chêng Wei-hsin (1633-1673), who went to Rome where he entered the Society of Jesus in 1651. After a full course of Jesuit seminary training he was ordained in 1664 and two years later set sail on his return voyage to China where he was to give devoted service until cut down by an untimely death in Peking in 1673.[22] In 1688 three other Chinese were ordained in the priesthood, among them Wu Li (1632-1718), one of the great artists and poets of the Ch'ing period.[23] Wu Li was converted in middle age and, following the death of his wife, entered the society at Macao in 1682 at the age of fifty-one. It was with men of mature age such as Wu Li in mind that the Chinese liturgy had been asked for; and during his six years in Macao studying Latin and theology in preparation for his ordination, which took place in 1688, the Jesuits were making earnest but vain efforts to revive the privilege.

The truth seems to be that, because they were not prepared to use the privilege when granted, the missionaries themselves had simply pigeonholed the decree and forgotten about it. In 1667 Father Ferdinand Verbiest, who strongly favored the idea, could write: "I have heard it said that one of the Popes permitted the use of Chinese in the Mass." During those years there is no evidence that the missionaries themselves were anxious to develop a native clergy. Either because they thought the time inopportune, that the mission was too young, or because not all of them were immune to the virus of Europeanism, they tended to undervalue its importance. It took the persecution of Yang Kuang-hsien, which broke out in 1664 and led to their imprisonment in Canton, to jolt them out of their complacency. They then took up the matter of a Chinese liturgy again.

At least five attempts were made to obtain from the Holy See a renewal of the permission. Juridically speaking, it is doubtful that such a renewal was necessary inasmuch as the permission had never been revoked. However, because it had not been used at the time and probably because there were always some who opposed the idea, it was judged more prudent to renew the concession. In 1671 Prosper

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[22] Cf. Francis A. Rouleau, S.J., "The First Chinese Priest of the Society of Jesus," *Archivum Historicum Societatis Iesu,* XXVIII (January-June, 1959), 3-50.

[23] *Eminent Chinese of the Ch'ing Period (1644-1912),* edited by Arthur W. Hummel (Washington, 1943), II, 875 f.

Intorcetta arrived in Rome with a memorial prepared by the Belgian Jesuit Frans de Rougemont. With the approval of the general of the order the request was presented to Pope Clement X. Unfortunately for the cause of the liturgy, the Congregation de Propaganda Fide had been established in 1622 and given jurisdiction over all foreign mission affairs; the pope turned the matter over to Propaganda.

This was the rock upon which the Chinese liturgy was wrecked. Not even the support of popes was able to carry the day. Both Alexander VII and Innocent XI favored the idea and recommended it to Propaganda, but neither was prepared to override the negative decisions of the congregation. In 1678 an impressively reasoned argument of Ferdinand Verbiest, one of the greatest of Jesuit missionaries; two memorials (1684 and 1685) presented by Philip Couplet, coming to Rome as procurator of the mission; in 1698 a memorial written by Anthony Thomas, another prominent Peking Jesuit, all met the same fate. The latter had been written at the urging of the Jesuit General Gonzalez who, following the failure of Couplet's effort, had at length, with force, and with optimism urged the China Jesuits to renew the assault and pointed out the principal objections which their memorial should be prepared to dispose of in advance. His long memorandum, contrasting sharply with the terseness of most memos issuing from Jesuit headquarters, indicates his intense interest in the subject.[24] The last attempt seems to have been made in 1726 by the then General of the Society of Jesus, Michelangelo Tamburini. The decision of Propaganda was again negative.

There the matter still rests. In none of these appeals, which include one made by the first Propaganda-appointed vicars apostolic in 1673, was the permission revoked. It was, of course, effectively nullified by the negative decisions of the tribunal appealed to, so that it could not again be acted on without an explicit favorable decision of the same tribunal.

Historical Institute of the Society of Jesus
Rome

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[24] ARSI, Congr. 84, ff. 299-304r.

MISCELLANY

THE FORTY-FIRST ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION, NEW YORK, DECEMBER 28-30, 1960

The forty-first annual meeting of the Association was held at the Hotels Statler Hilton and Governor Clinton in New York on December 28-30, 1960. Although the sessions were well attended, in general the New York meeting fell short of its immediate predecessor at Chicago in 1959 where there were 216 registrations against 192 at New York, with an attendance of 162 at the annual luncheon in Chicago in comparison to 137 for the New York luncheon conference.

The program got underway on the first morning in the Gold Ballroom of the Statler Hilton with the customary joint session with the American Historical Association. Arthur M. Schlesinger of Harvard was chairman and the subject was "Urbanism and American Religious Life." The influence of the urban movement on the Protestant churches was discussed by Aaron I. Abell of the University of Notre Dame, and urbanism's effects on the Catholic Church formed the subject of the paper of Robert D. Cross of Columbia University. One of the discussion leaders, Will Herberg of Drew University, wired his regrets that he was under doctor's orders to remain at home, but John R. Betts of Boston College ably led off and was followed by a good number of comments from the floor. At the peak of attendance the spacious ballroom could not accommodate the overflowing audience.

The meeting of the Executive Council took place on Wednesday, December 28, at luncheon where John Tracy Ellis, Secretary of the Association, acting on the advice of his doctor, submitted his resignation. Since it was on February 20, 1941, that he had assumed the office, Monsignor Ellis suggested that he would be glad to continue in office until February 20 of 1961 so that he might round out the full twenty years. The council agreed to the suggestion, and it likewise approved the nomination of Robert Trisco of the Catholic University of America, who had served as assistant secretary for a year, as successor in the office of secretary. The Executive Council also unanimously approved a resolution to the effect that Monsignor Ellis should be made a permanent member of the council. This action was approved later the same afternoon by those in attendance at the business meeting in the Pennsylvania-Cornell Rooms, when the reports of the treasurer, the nominating committee, and the secretary were read and accepted. Before the adjournment of the meeting

President Horgan appointed a sub-committee to draw up a statement embodying the council's regret at the resignation of Monsignor Ellis. The sub-committee's statement was as follows:

Peter Guilday was the principal founder of the American Catholic Historical Association and served as its Secretary until his resignation in February, 1941. He was replaced by a young priest, Father John Tracy Ellis, who was already showing marked promise as a teacher, scholar, and administrator. As Secretary of our Association, Father and later Monsignor Ellis has exhibited conspicuous ability and vision, he has managed our affairs with admirable prudence and tact, and he has raised our Association to a high place among learned societies in our country. He truly deserves to be called the second founder of the American Catholic Historical Association.

As Managing Editor of the CATHOLIC HISTORICAL REVIEW, he has courageously insisted on high standards of scholarship in all sections of that journal. The results of his efforts are apparent to all. Our REVIEW is recognized internationally as an outstanding scholarly journal in the field of history.

But Monsignor Ellis has accomplished even more for our Association by his own achievements as a scholar. Through his books, articles, and learned addresses, he has become the universally acknowledged authority in American Catholic history. All his scholarly publications exhibit to the highest degree his tireless investigation of sources, his critical and impartial evaluation of evidence, and an ability to present his findings in clear and attractive language.

We are very glad that Monsignor Ellis will continue to serve as Managing Editor of the CATHOLIC HISTORICAL REVIEW, and that he will be able to help his successor, the Reverend Robert Trisco, and our Association as a whole by his invaluable experience and wise counsels. In that connection we heartily approve the unanimous resolution passed at the meeting of the Executive Council to make Monsignor Ellis a permanent member of that directing body, an action that received unanimous approval later the same day at the business meeting of the Association.

COLMAN J. BARRY, O.S.B.
SISTER JOAN DE LOURDES LEONARD, C.S.J.
MARTIN R. P. MCGUIRE, *Chairman*

On Thursday morning, December 29, the Governor Room of the Governor Clinton Hotel was the scene of the second joint session with the American Society of Church History with Richard J. Schoeck of the

University of Notre Dame in the chair for a program built about the general theme of "Late Medieval Mysticism." The first paper by Heiko A. Oberman of the Harvard Divinity School was devoted to Gabriel Biel, while the second paper, entitled "The Contemplative Element in Robert Southwell," was read by Helen C. White of the University of Wisconsin. Discussion of Biel's role in the mystical movement of late medieval Europe was led by Ignatius Brady, O.F.M., of the Catholic University of America, and Nancy Brown of the Folger Shakespeare Library had some very worthwhile comments to make on the paper of Miss White. The session drew a large crowd and the commodious Governor Room was in good measure filled for most of the morning.

At noon the members returned to the Statler Hilton a short block away for the annual luncheon conference where the Most Reverend Joseph M. Pernicone, Auxiliary Bishop of New York, presided and Robert F. Byrnes, First Vice President of the Association, acted as chairman. The report of the Committee on the John Gilmary Shea Prize was made by its chairman, Raymond H. Schmandt of Loyola University, Chicago, who announced that the committee had awarded the prize of $200 to Maynard Geiger, O.F.M., of the Old Mission in Santa Barbara for his two-volume work, *The Life and Times of Junípero Serra, O.F.M., or the Man Who Never Turned Back, 1713-1784,* published by the Academy of American Franciscan History, and that honorable mention had been given to George H. Tavard, A.A., of Mount Mercy College, Pittsburgh, for his book, *Holy Writ or Holy Church* (Harper & Brothers). The chairman then introduced the President of the Association, Paul Horgan, who for a half hour held the closest attention of the audience by the charm and beauty of his address which he called "In Search of the Archbishop," the story of how he had gone about gathering materials for the life of John B. Lamy, first Archbishop of Santa Fe, on which he is at present engaged. Mr. Horgan's address appeared in the January issue of the REVIEW.

The annual meeting closed on Friday morning, December 30, with a session commemorating the 1500th anniversary of the death of St. Patrick which is being celebrated this year. The chairman was Martin R. P. McGuire of the Catholic University of America and the two papers were given by Robert E. McNally, S.J., of Woodstock College on the present status of scholarship in relation to the principal problems in the life of St. Patrick and by Robert E. Meyer of the Catholic University of America who spoke on certain phases of early Irish monasticism. The commentator was Anselm Strittmatter, O.S.B., of St. Anselm's Priory in Washington.

Report of the Treasurer:—

Financial statement from December 15, 1959, to December 15, 1960.

Account I—General Fund

Investments—December 15, 1959				$8,192.57
Cash on hand—December 15, 1959			$12,535.53	
Receipts:				
Annual dues		$7,505.50		
Life memberships		140.00		
Capital gains		73.72		
Interest and dividends		892.52		
Contributions to meeting expenses		779.50		
Exchange on foreign checks		.33		
Receipts for year			9,391.57	
Total receipts			$21,927.10	$8,192.57
Disbursements:				
Office expenses:				
Rent of office and telephone service	$ 74.00			
Supplies and sundry	182.10			
Secretary's salary	1,774.24	2,030.34		
Annual meeting expense—1959		820.98		
John Gilmary Shea Prize		200.00		
Catholic Historical Review		6,032.50		
National Trust for Historic Preservation		25.00		
Committee on the John Carroll Papers		10.00		
Investments		123.63		123.63
Total disbursements			9,242.45	
Balance on hand, December 15, 1960			$12,684.65	
Investments, December 15, 1960				$8,316.20

ACCOUNT II—REVOLVING ACCOUNT

Publication of Documents

Cash on hand, December 15, 1959		$2,408.19
Receipts:		
Stock, *United States Ministers to the Papal States*	$10.50	
Stock, *Consular Relations between the United States and the Papal States*	19.00	
Total receipts		29.50
Total		$2,437.69
Disbursements:		
None		
Balance on hand, December 15, 1960		$2,437.69

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Summary

Investments—Account I		$8,316.20
Cash on hand:		
Account I	$12,684.65	
Account II	2,437.69	
	$15,122.34	

Income from Investments

Interest:		
Morris and Essex	$ 70.00	
New York Central and Hudson River Railroad	70.00	$140.00
Dividends:		
Bank of America	195.00	
Montana Power	144.00	
Public Service Co. of New Hampshire	72.80	
Washington Mutual Investors Fund	49.91	
Perpetual Building Association	290.81	752.52
		$892.52

Capital Gains:		
Washington Mutual Investors Fund.............	73.72	73.72
		$966.24

Respectfully submittted,

John K. Cartwright, *Treasurer*

Report of the Committee on Nominations:—

President: Robert F. Byrnes, Indiana University

First Vice-President: Manoel Cardozo, The Catholic University of America

Second Vice-President: Charles H. Metzger, S.J., West Baden College

Secretary: Robert Trisco, The Catholic University of America

Treasurer: John K. Cartwright, St. Matthew's Cathedral, Washington

Executive Council (for a three-year term):
Jane Herrick, Bridgewater State College
Dorothy G. Wayman, St. Bonaventure University

Committee on Nominations:
James M. Powell, Kent State University, *chairman*
Maurus R. Keller, O.S.B., St. Martin's College
Sister Miriam Ellen Murphy, College of Mount Saint Vincent

Committee on Program:
John K. Zeender, The Catholic University of America, *chairman*
Gerard J. Campbell, S.J., Loyola College, Baltimore
J. Joseph Huthmacher, Georgetown University

Committee on the John Gilmary Shea Prize (for a three-year term):
Richard E. Sullivan, Michigan State University

Respectfully submitted:

Committee on Nominations, 1960:
Raymond J. Maras
University of Dayton, *chairman*
Francis X. Curran, S.J.
Loyola Seminary, Shrub Oak
Edward J. McNulty
Rider College

Report of the Secretary:—

This is the twentieth time that I have come before the Association's annual business meeting to report upon its affairs. In these reports I have pictured the situation of the membership, the quarterly journal, and the activities of various committees in terms of statistics. Last week I was reminded by an editorial in one of the large secular dailies entitled "On Hiding Nothing," of just how flexible statistics can be. Speaking of the steel industry's operating rate, the editorial writer remarked, "There probably isn't a statistic in this statistic-ridden country that can't be used to 'prove' something that isn't true."[1] And the pertinence of this remark was brought home to me about the same time when Mrs. Carney, our devoted office secretary, once more told me of her lurking suspicion that a careful audit would uncover a discrepancy in our membership lists. I promised her that early in the new year I would—at long last—heed her plea and assist her in this audit so that the statistics that are presented hereafter will be incapable of proving something that "isn't true." But even Mrs. Carney admits that we are not very far from the correct totals in the statistics that I am presenting to you here today, and which read as follows:

Membership, December 15, 1959		1,168
Deaths	11	
Delinquents	63	
Resignations	9	83
		1,085
New members	118	
Renewals	8	126
Membership, December 15, 1960		1,211

We are thus forty-three above last year's total, and for the first time in the Association's history we have passed the 1,200 mark. During the past year the 118 new members fell short of 1959's handsome total of 160, but we were able to hold—or to regain—sufficient of the old members to overtake this discrepancy in new members. Incidentally, this present month brought to the executive office 295 ballots in the votes for officers and committee members in the new year which was a rise of twenty-nine over the 266 ballots returned in 1959. I do not wish to make too much of this item, although the steadily rising number of active voters manifests, it seems to me, a sign of a live and healthy interest in the Association's affairs. While on the subject of the membership, may I ask a remembrance in your prayers for the following who died during the past twelve months:

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[1] Washington *Post,* December 23, 1960.

The Most Reverend Howard J. Carroll
Mr. William L. Galvin
Sister M. Fredric Glassmeyer, S.L.
The Right Reverend John W. Keough
Sister M. Barbara McCarthy, S.S.J.
The Most Reverend Justin J. McCarthy
The Most Reverend John M. McNamara
The Reverend Victor F. O'Daniel, O.P.
John Cardinal O'Hara, C.S.C.
The Honorable Leo A. Rover
The Reverend Frederick J. Zwierlein

The names of the 118 new members are as follows:

Ackerman, Most Reverend Richard H., 1140 Madison Avenue, Covington, Kentucky.
Altholz, Mr. Josef L., Department of History, University of Minnesota, Minneapolis 14.
Appleby, Mr. John T., 950 25th Street, N.W., Washington 7, D. C.
Baker, Mr. Howard M., 7509 Chappel Avenue, Chicago 49, Illinois.
Balch, Mr. Roscoe, 724 W. 6th Street, Winona, Minnesota.
Barcio, Reverend Robert G., Gannon College, Erie, Pennsylvania.
Baum, Reverend William W., Chancery Office, Kansas City 41, Missouri.
Beauregard, Professor Erving E., University of Dayton, Dayton 9, Ohio.
Bilski, Mr. John, 95 Hastings Avenue, Rutherford, New Jersey.
Blake, Mr. Hastings, Huntingtown Road, Newtown, Connecticut.
Bodenwein, Mr. Gordon, 203 Elm Apartments, Farmington, Connecticut.
Brophy, Mr. Leo P., 205 East Belcrest Place, Bel Air, Maryland.
Bullock, Mr. Philip, 1624 Stevens Avenue, Louisville 5, Kentucky.
Calatrello, Mr. Robert L., 708 N. Main Street, Mount Prospect, Illinois.
Caldwell, Reverend E. James, 429 E. Grandview Boulevard, Erie, Pennsylvania.
Callahan, Sister Marie de Lourdes, C.S.J., College of St. Teresa, Kansas City 13, Missouri.
Caputo, Mr. Santo A., 4126 W. 5th Avenue, Chicago 24, Illinois.
Carmody, Sister Mary Raymond, O.P., 1550 34th Avenue, Oakland 1, California.
Carroll, Mr. Daniel B., 5234 Arrowhead Lane, Drexel Hill, Pennsylvania.
Cash, Mr. Philip P., 25 Bartlett Crescent, Brookline 46, Massachusetts.
Chaney, Mr. John T., North American College, Città del Vaticano.
Clifford, Sister Mary Dorita, B.V.M., Clarke College, Dubuque, Iowa.
Clifford, Sister Rose Catherine, Mount Saint Mary's College, Los Angeles 49, California.
Connare, Most Reverend William G., 723 E. Pittsburgh Street, Greensburg, Pennsylvania.
Connelly, Reverend James F., St. Charles Seminary, Philadelphia 31, Pennsylvania.
Cronin, Mr. Robert E., American College, Louvain, Belgium.
Crotty, Sister Mary David, C.S.C., Holy Cross Convent, Route 130, Riverside, New Jersey.
Crunican, Reverend Paul E., St. Michael's College, Toronto 5, Canada.

Damiano, Most Reverend Celestine J., 342 Kings Highway, West, Haddonfield, New Jersey.
Davis, Most Reverend James P., Box 1967, San Juan, Puerto Rico.
Delaney, Reverend Edmund, S.A., St. John's Seminary, Montour Falls, New York.
Dennis, Reverend George T., S.J., Sacred Heart Novitiate, Los Gatos, California.
De Santis, Reverend Robert, 195 Oak Lane, New Milford, New Jersey.
Donnarumma, Mr. Carmen F., Fairfield University, Fairfield, Connecticut.

Egan, Reverend Edward M., North American College, Città del Vaticano.
Egan, Reverend Keith J., O.Carm., St. Edmund's House, Mount Pleasant, Cambridge, England.

Farrell, Sister Mary Oliver, 4315 Sacramento Boulevard, Sacramento, California.
Farrell, Mr. Matthew C., Seton Hall University, South Orange, New Jersey.
Fitzpatrick, Sister Mary Juliana, O.S.M., Servite College, Omaha 4, Nebraska.
Florescu, Mr. Radu R., Boston College, Chestnut Hill 67, Massachusetts.
Flynn, Dr. James J., Fordham University, 302 Broadway, New York 7, New York.

Gagliano, Mr. Joseph, 1575 Wealthy, S.E., Grand Rapids 6, Michigan.
Gavin, Brother H. Stephen, F.S.C., Christian Brothers College, Memphis 4, Tennessee.
Gleason, Mr. J. Philip, 727 Turnock Street, South Bend 17, Indiana.
Glenn, Most Reverend Laurence A., 1200 Memorial Drive, Crookston, Minnesota.
Graham, Reverend Alfred F., 706 South Highland Avenue, Memphis 11, Tennessee.
Gustitus, Reverend Mr. Victor J., St. Joseph Seminary, Saint Benedict, Louisiana.

Hall, Mr. Frederick A. H., Newberry Library, Chicago 10, Illinois.
Halliwell, Reverend Robert J., St. Luke Rectory, Franklin Turnpike, Ho-Ho-Kus, New Jersey.
Henning, Mr. John F., 185 Westwood Drive, San Francisco 12, California.
Hines, Most Reverend Vincent J., Box 587, Norwich, Connecticut.

Isaccson, Reverend Alfred J., O.Carm., 329 E. 28th Street, New York 16, New York.

Jarlath, Sister M., O.S.F., 2401 69th Street, Kenosha, Wisconsin.
Jensen, Mr. Richard Bates, c/o Country Club Hills, Tinley Park, Illinois.

Keefe, Mr. Thomas M., 7115 Luella Avenue, Chicago 49, Illinois.
Kendrick, Dr. Clyde K., 38 Pleasant Street, Spencer, Massachusetts.
Kenneally, Mr. James J., 82 Belmont Avenue, Brockton, Massachusetts.
Kenney, Reverend John F., 12 Latin Road, W. Roxbury 32, Massachusetts.
King, Mr. Edwin R., University of Dayton, Dayton 9, Ohio.
Kos, Sister Mary Grace, C.S.C., 3733 West Pine Boulevard, St. Louis 8, Missouri.
Kosciesza, Mr. Bogumil, 1424 W. Farwell Avenue, Chicago 26, Illinois.
Kozial, Sister Mary Frumentia, C.SS.F., 3800 Peterson Avenue, Chicago 45, Illinois.
Kritzeck, Professor James, Princeton University, Princeton, New Jersey.
Kuhn, Sister M. Campion, C.S.C., Cardinal Cushing College, Brookline 46, Massachusetts.

Lackner, Reverend Bede K., S.O.Cist., University of Dallas, Dallas 21, Texas.
Learnihan, Dr. Vincent H., Pomona College, Claremont, California.
Leddy, Dr. J. F., University of Saskatchewan, Saskatoon, Saskatchewan, Canada.
Lewandowska, Sister M. Theodosette, C.S.F.M., 1243 Monroe Street, N.E., Washington 17, D. C.

Liggio, Mr. Leonard Paul, 2233 Westervelt Avenue, Bronx 69, New York.
Lorentz, Sister M. René, S.S.N.D., Catholic University of America, Washington 17, D. C.
Lyness, Sister Mary Roberta, Mount Mercy College, 1330 Elmhurst Drive, Cedar Rapids, Iowa.

Malone, Most Reverend James W., 144 West Wood Street, Youngstown, Ohio.
Maloney, Most Reverend Thomas F., 34 Fenner Street, Providence 3, Rhode Island.
Manning, Most Reverend Timothy, 1531 West Ninth Street, Los Angeles 15, California.
McGuire, Professor Daniel W., Niagara University, Niagara, New York.
McMahon, Reverend John J., Quigley Seminary, Chicago 11, Illinois.
Mellon, Mr. Knox, Jr., 1342 Via Zurita, Claremont, California.
Millett, Right Reverend Thomas F., 1025 Masonic Avenue, San Francisco 11, California.
Monahan, Reverend Thomas J., St. Peter's Church, Spring Grove, Illinois.
Moutafakis, Mr. George J., 760 Caston Street, Beaumont, Texas.
Murphy, Sister M. Joan Patricia, S.N.J.M., Academy of the Holy Names, Silver Spring, Maryland.
Murray, Reverend Edmund J., C.S.C., University of Notre Dame, Notre Dame, Indiana.

Noonan, Reverend Carroll J., S.S., St. Mary's Seminary, Baltimore 10, Maryland.

Oard, Mr. Ronald J., 12006½ Goshen Avenue, West Los Angeles 49, California.
O'Brien, Reverend Marcus, St. Rose Church, Cannelton, R.D. 2, Darlington, Pennsylvania.
O'Callaghan, Reverend Donald M., O.Carm., 329 East 28th Street, New York 16, New York.
O'Connor, Reverend James S., C.R., University of St. Jerome, 2727 King Street, East, Kitchener, Ontario, Canada.
O'Day, Mr. Edward J., Jr., University of Michigan, Ann Arbor, Michigan.
Onorato, Dr. Michael Paul, 1947 51st Street, Brooklyn 4, New York.
O'Rourke, Brother Gregory, F.S.C., 1 De La Salle Road, Albany 8, New York.

Paradis, Reverend Wilfrid H., 300 Kelley Street, Manchester, New Hampshire.
Pawlowicz, Dr. Bohdan F., 64 North Parade Avenue, Buffalo 11, New York.
Peden, Mr. Joseph R., 2523 Aqueduct Avenue, Bronx 68, New York.
Pera, Reverend Sylvano, O.F.M., St. Joseph Seminary, Teutopolis, Illinois.
Peter, Sister M. Justine, O.S.F., Cardinal Stritch College, Milwaukee 7, Wisconsin.
Primeau, Most Reverend Ernest J., 657 River Road, Manchester, New Hampshire.

Quinn, Sister Maria Margaret, C.S.J., 342 Bridge Street, Brooklyn 1, New York.
Quinn, Miss Miriam, 105 Highland Avenue, Bala-Cynwyd, Pennsylvania.

Riley, Most Reverend Thomas J., 31 Buckingham Street, Cambridge 38, Massachusetts.
Ritter, Mr. Charles F., 94-25 57th Avenue, Elmhurst 74, Long Island, New York.
Robinson, Reverend Thomas A., S.J., 44 Second Avenue, New York 3, New York.

Schuller, Sister M. Christa, O.S.F., Alvernia High School, 3900 N. Lawndale Avenue, Chicago 18, Illinois.
Schulte, Miss Josephine, Route 3, Box 139, Theodore, Alabama.
Sirridge, Dr. Agnes T., Saint Mary College, Xavier, Kansas.
Slottman, Mr. William B., Eliot K-11, Cambridge 38, Massachusetts.
Smylie, Dr. James H., 22 Dickinson Street, Princeton, New Jersey.
Stenzel, Reverend Duane, O.F.M., Box 160, Mishawaka, Indiana.
Sullivan, Sister Rita Louise, Nazareth College, Nazareth, Michigan.

Swanstrom, Most Reverend Edward E., 20 Cardinal Hayes Place, New York 7, New York.
Trois, Mr. Ernest C., 412 W. Roosevelt Boulevard, Philadelphia 20, Pennsylvania.
Van Duren, Brother T. Bede, F.S.C., 1253 Bishop's Road, Los Angeles 12, California.
Van Hoof, Reverend Gordon, O.S.C., Crosier Seminary, Onamia, Minnesota.
Vizzier, Mrs. Anne Riley, Box 1643, Fayetteville, Arkansas.
Walz, Mr. Ralph, 329 Millburn Avenue, Millburn, New Jersey.
Weinlader, Mr. James R., Edgewood College of the Sacred Heart, Madison 5, Wisconsin.
Welsh, Reverend Maurice L., 515 Court Street, Reno, Nevada.
Wilson, Professor Francis G., 316 Lincoln Hall, University of Illinois, Urbana, Illinois.
Zatko, Reverend James J., University of Notre Dame, Notre Dame, Indiana.

The Committee on the John Gilmary Shea Prize had submitted to it eight entries from various presses, and the winner—as well as the author of the book that won honorable mention—will be announced tomorrow at the luncheon by Dr. Schmandt of Loyola University, Chicago, chairman of the committee. Several outstanding works by Catholic historians were published during the past twelve months and might well have been strong contenders for the prize. A notice summarizing the conditions and qualifications for entries was mailed many months ago to the leading publishers of scholarly works in history, but for some reason a number of these books were not submitted. In fact, only about ten days ago one leading university press with two very appropriate titles acknowledged receipt of our notice and apologized for having overlooked it. This is unfortunate since failure to supply the three committee members with copies of books eliminates the possibility of their authors being given consideration. In spite of this fact, however, the committee's selection for 1960 is, I think, a highly appropriate one, and I believe that you will agree with the committee's judgment when you hear Dr. Schmandt's announcement tomorrow.

In regard to our quarterly journal, during 1960 the editors received thirty-five manuscripts for examination which was seven more than the twenty-eight of 1959. Once more the percentage of rejections was very high, namely, twenty-two out of thirty-five. But as I have mentioned in previous years, the rejection is not infrequently due to the inappropriateness of the contents for our journal since, as should by now be well understood, we publish only articles having direct relevance for the history of the Catholic Church. During the year the REVIEW's subscribers gained two over the 1959 total of 639, so that with the 1,211 members, the 641 subscribers, and the 123 exchanges the journal now goes out to 1,975 persons and institutions each quarter. It is a figure that is tantalizingly close to 2,000 and with good fortune the REVIEW can pass that mark by a year from this time.

During 1960 the Association was asked to send a delegate to a number of academic functions. In the order of their occurrence they were as follows:

Annual meeting of the American Academy of Political and Social Science, Philadelphia, April 8-9. Delegate: Mr. Robert E. Quigley, Holy Family College, Philadelphia

Inauguration of the Right Reverend John J. Dougherty as President of Seton Hall University, April 25. Delegate: Professor Thaddeus V. Tujela, Saint Peter's College, Jersey City

Third annual round table conference of the Institute of Ethnic Studies, Georgetown University, April 29-30. Delegate: General Louis A. Craig

Silver jubilee of Dunbarton College, Washington, D. C., May 7. Delegate: Sister Joan Bland, S.N.D., Trinity College

Inauguration of Dr. John J. Meng as President of Hunter College, October 31. Delegate: The Reverend Andrew J. O'Reilly, Counselor of Catholic students, New York University

Dedication of the new library, Mount Saint Mary's College, Emmitsburg, Maryland, November 19. Delegate: The Right Reverend James A. Caulfield, Pastor of St. Jane de Chantal Parish, Bethesda, Maryland

There is, I think, a matter that should concern the members of a society of this kind in the frequent errors and distortions that appear in both the secular and the Catholic newspapers concerning the history of the Church whether that be in the United States or abroad. Would not much good be accomplished if the members of this Association would take it upon themselves to offer corrections of these errors when the subject falls within their field of specialization? For example, about two months ago I took the liberty of writing to the editor of a Catholic newspaper concerning a front-page story alleging that Father John Carroll had gone to Philadelphia during the Constitutional Convention and had presented a petition that the principle of religious freedom be included in the Constitution. The caption stated that "doubtless" as a result of Carroll's influence the religious clause in Article VI of the Constitution and the first article of the Bill of Rights had been included in that document. In fairness to the newspaper in question it should be stated that they ran the correction and stated in a letter to me that the source of the story was the *Catholic Encyclopedia* where, it is true, this false version of Carroll's interposition appears (III, 383). A more recent example is a Catholic newspaper attributing Thomas Jefferson's acquaintance with the theological works of St. Robert Bellarmine to his friendship with Filippo Mazzei (1730-

1816), an Italian who served as an agent for Virginia in Europe and with whom Jefferson was on friendly terms. This latest case prompted me to make inquiry of Professor Dumas Malone, the greatest living authority on Jefferson, and in a letter of December 22 from Charlottesville which I received only yesterday morning, he said:

> The parallel between the passage in Mazzei's article and the Declaration of Independence seems to me without significance, in view of the fact that both documents reflect the thinking of their age. Jefferson himself stated that there was no originality in the Declaration, and much the same thing was said in George Mason's Virginia Declaration of Rights, which was earlier and could have been seen by Jefferson.
>
> By this I mean that no one can rightly claim that the ideas in the Declaration came from Mazzei. . . .

It has long been my belief that we not only do harm to good history by these exaggerated claims for this or that Catholic personage, but that we do grave harm to what I might call, for want of a better term, intercreedal relations with Americans of other faiths. The frequency with which some Catholics lay claim to credit for one of their coreligionists having originated this or that cherished American doctrine is a source of annoyance to others, to say the least, especially when it can be proven without too much difficulty that the claim is utterly lacking in historical foundation. Here, then, is a way in which members of this Association might well render a service to their profession and, too, to improved relations with Americans of other religious faiths.

Before coming to the final matter of this report I should like to mention several other points. First, let me call your attention to the fact that the report of the treasurer just read to you shows an income from investments of almost $1,000 for the past year. We owe this gratifying fact to the perception and financial wisdom of Monsignor Cartwright who for nearly thirty years has kept a close eye on the Association's finances, and this without any compensation to himself or to his efficient secretary, Miss Mary Ellen Quill. The debt we owe our treasurer should, I think, be recorded here. A second matter pertains to suggestions and criticisms of the CATHOLIC HISTORICAL REVIEW which the editors invite from any of our readers. We may not always be able to comply perfectly with the critic's suggestions, but we will do our best to do so, and when we cannot we will try to make clear why that cannot be done.

The third point relates to a suggestion made at the meeting of the Executive Council today and which it was the council's wish that I should bring before you here this afternoon. It concerns the custom that has obtained since the beginning to have only laymen for president of the Association. I should make it quite clear that there is no constitutional provision to this effect; it is merely an unwritten custom. On two previous occasions I raised the question with the Executive Council about throwing the presidency open to clergy, but each time the priest members of the council suggested that it be left as it is. It is a matter on which the council would appreciate hearing from the membership. If, therefore, you have any ideas on the subject you would be doing us all a favor if you would send them to the executive office during the coming year so that this matter may be resolved finally—in the light of the members' own wishes—at the meeting in Washington a year from this time.

I come now to the final point of this report. Last week I spent four days in Providence Hospital in Washington in an effort to quiet down a duodenal ulcer that has been my unwelcome companion for nearly thirty years and that has been sufficiently active since early September as to have not a day pass without some pain and distress. I do not wish to trespass upon your time and patience to listen to the story of my physical ills. Let me, therefore, be very brief. It is my doctor's belief that my work schedule will have to be reduced if, as he expressed it, I am to avoid the operating table. I explained the situation to the members of the Executive Council at our luncheon meeting this noon and I told them that reluctant as I am to give up the work, I felt I must resign as secretary of the Association. I assumed this position on February 20, 1941, at a time when the late Monsignor Guilday's health had begun to fail, and if it is agreeable to the membership I should like to fill out my twenty years and then on this coming February 20 turn over to my successor the office which I have held at your pleasure and with your support through the past two decades.

Since this will be the last time that I will have occasion to address a business meeting in my present capacity, I do not wish to permit the opportunity to pass without expressing my deep and sincere gratitude to the numerous friends and associates, living and dead, who have made it possible for the Association during the last twenty years to show steady progress and to extend the field of its activities and its service to an ever-widening group of trained scholars and teachers of history. Without the help that I have received from fellow officers, committee members, and individuals that could not have been done, and for that assistance and support I shall always be grateful. I hope to remain to the end of my life vitally interested in all that concerns the Association's welfare, and if possible to be present at future annual meetings and to aid in any way I can the cause that has held us all together through the years that have gone. God bless each and every one of you, and may He give to you and yours a new year filled with His choicest gifts from on high!

Respectfully submitted,

JOHN TRACY ELLIS, *Secretary*

BOOK REVIEWS

GENERAL CHURCH

Readings in Church History. Vol. I, *From Pentecost to the Protestant Revolt.* Edited by Colman J. Barry, O.S.B. (Westminster: Newman Press. 1960. Pp. xx, 633. Cloth $7.50; paper $2.95.)

This is the first of a two-volume project to provide a collection of translated primary sources for the study of the history of the Church. Such collections are not new to the field of history, but outside of the small Bettenson volume, nothing comparable to Father Colman's present venture has been attempted for general church history in English.

One hundred and sixty separate items are included, covering the years from the foundation of the Church to the beginnings of Spanish and Portuguese colonization. Thirteen are new or unpublished translations of documents that have never been available in English before. These concern the spread of Christianity in Scandinavia, several letters of Gerbert of Aurillac, the Photian Schism, a letter of Peter the Venerable, William of Ockham's tract against Pope Benedict XII, an Inquisition document from 1229, and an account of Cardinal d'Aragona's journey through Germany in 1517. The remainder are drawn from a wide variety of volumes, such as the Ancient Christian Writers series, the University of Pennsylvania *Translations and Reprints,* Ehler and Morrall (which provides twenty-two items), and from numerous individual translations.

Father Colman's selections deal with both the internal and the external life of the Church. Among the twenty-two sections into which the documents are grouped are those treating of the canonical and apocryphal writings, the apostolic fathers, the first apologists, the fathers, and spiritual life in both the high and the late Middle Ages. Other sections present the social and cultural impact of the Church on ancient and mediaeval life, Church-State problems, heresies, reform movements, monasticism, and missionary activity. One of the most attractive features of this collection is the length of the items, facilitated by the double-column printing. Official documents are often given in full, while selections from literary works are quoted with amplitude, so that the student will be able to get the flavor of the material as well as training in historical method and interpretation. Each section begins with comments on the separate items to prepare the reader and indicate what he should notice; this is essential in a volume designed for tyros.

With any collection of this scope, the editor's judgment concerning the items to be included cannot be expected to satisfy everyone. Users of the book will discover that some of their own favorites have been omitted. This reviewer feels that the impact of feudalism on the life of the Church should have been illustrated by a document or two depicting the political and secular involvements of the bishops and abbots during the ninth to eleventh centuries. Also, the Carolingian Renaissance, the Cluniac Reform, and the attempts to heal the Greek Schism at the Councils of II Lyons and Florence might well have received attention. Nevertheless, Father Colman's selection is judiciously chosen and exceptionally well-balanced. It will prove a useful and valuable adjunct to any of the standard survey courses in the history of the Church or in western civilization.

RAYMOND H. SCHMANDT

Loyola University
Chicago

The Conversion of Augustine. By Romano Guardini. Translated by Elinor Briefs. (Westminster: Newman Press. 1960. Pp. xviii, 258. $3.95.)

As the author professes, this work is not so much an historical as a psychological study of Augustine's conversion. It is divided into two parts entitled: "The Basis of Interpretation" and "The Way of Decision." To this reviewer the author's discussion of such topics as "Inwardness," "The Drama Within," "Perfection and the Blissful Life," "The Eros and the Heart"—as related to Augustine—failed to add greatly to a clarification of Augustine's psychological processes. It appears that too many topics are treated too briefly and sketchily and, consequently, the net result is vague and unclear. Because of its highly abstract and speculative character, the selection of this volume by the Catholic Book Club comes as a surprise. The quotations from the *Confessions* are well chosen and appear to be more enlightening, in many instances, than the author's commentary. One wishes that more citations had been made.

Monsignor Guardini does make some excellent observations. "Above all there is in him (Augustine) an elemental sensuality along with an equally elemental drive toward the intellectual" (p. 35). He demonstrates very well that Augustine's search was not merely for truth, but for wisdom (pp. 67 ff.). Very fittingly does he call attention to the distortion of Augustine's thought by the sixteenth-century reformers and the Jansenists. He calls Augustine's definitions of God-relationship, of His universal efficacy, of grace, etc., "intolerable" when severed from the decisive truth that "God is the essentially Loving One." Guardini further remarks:

> Whenever Augustinian doctrine has become fateful for Christian life—I have in mind both the predestination heresies and the personal difficulties experienced by believers naturally prone to melancholy—it has been because in conceptions of God, divine omnipotence or justice dominated. Such conceptions are apt to be based on Augustine, but wrongly so. Augustinian thought can be truly appropriate only on the basis of Augustinian experience and conception of God, in which, mighty as divine power and just holiness are, it is love that predominates and guides (p. 131).

The chapter entitled "The Mother" is well developed and presents several unique observations. The analysis of relationship between Monica and Augustine strikes a sympathetic chord in the reader. The continual pursuance of the mother after the son infringed upon Augustine's strongly independent nature. Monica was a powerful personality "both humanly and religiously." But Guardini wonders whether his dependence upon her was great! Augustine's reserve toward Ambrose was likely due to his mother. "At any rate, Augustine did preserve his human and intellectual freedom, and usually did—in good as in evil—pretty much what he wanted to." Her maternal help, advice, and exhortation were usually resented by him. Her influence was chiefly of the spirit, or rather, "of the Holy Spirit" (pp. 159 ff.). Only later, and especially after the tremendous event at Ostia, did Augustine appreciate Monica and write some of his most exaltingly beautiful lines concerning her. This psychological commentary on *The Conversion of Augustine* should terminate in a desire to read or reread the *Confessions.*

PAUL J. KNAPKE

St. Charles Seminary
Carthagena

Julian the Apostate. By Giuseppe Ricciotti. Translated by M. Joseph Costelloe, S.J. (Milwaukee: Bruce Publishing Co. 1960. Pp. x, 275. $4.75.)

In this book, which forms a sequel to his recent work, *Age of the Martyrs,* Canon Ricciotti maintains the high quality of historical writing which he has exhibited since the first edition of his *Storia di Israele* (1932-1934). Julian, as the opprobrious epithet "apostate" inseparably connected with his name in Christian tradition bears witness, has been a controversial figure since his own times. Modern secular historians have tended to praise him unduly, while Catholic writers, on the other hand, have not treated him with full justice. The time had come for a calm, objective re-evaluation of Julian against the background of his personal life and his age, a re-evaluation based on a fresh examination of the sources both pagan and Christain. Canon Ricciotti has given us the monograph on Julian that has long been needed.

Julian was by nature introspective and he probably never recovered from the shock—experienced at the age of six—of the murder of his father, uncle, and eldest brother, among others, at the order of the Christian Emperor Constantius, who was even closely related to him by blood. He was brought up in a Christian atmosphere and was exposed to some formal instruction in Christian doctrine, but there is no reason to believe that his Christian training was either systematic or effective. From the first his primary interest was in pagan Greek literature and in the whole traditional culture embodied in the term Hellenism. As Caesar at twenty-four and Augustus at twenty-nine, he showed marked energy and ability in imperial administration and was a courageous military leader. He received his death wound in battle against the Persians. But his main concern in public policy was the full restoration of Hellenism, with emphasis on pagan cults and practices. He went to fanatical lengths to give a decadent paganism the vitality and organization which he saw and envied in Christianity. He hated Christianity primarily because he regarded it as the enemy of the traditional Greek culture that he loved. His early death in the third year of his reign brought a tragic close to the repeated failures that he had experienced in attempting to carry out his restoration of paganism.

Julian's apostasy should not be condemned too severely, because it can be explained by the murder of his relatives by Constantius and by his lack of solid Christian training in his early years. On the political side, however, he must be regarded as an extreme political reactionary. His measures to restore paganism and to suppress Christianity were unrealistic and were contrary to the best interests of the empire. Father Costelloe has given us a smooth and accurate translation of an important work. The book is furnished with a bibliography, four maps, and a good index.

Martin R. P. McGuire

The Catholic University of America

After Nine Hundred Years—The Background of the Schism between the Eastern and Western Churches. Yves Congar, O.P. (New York: Fordham University Press. 1959. Pp. ix, 150. $4.50.)

This is a translation of Father Congar's contribution to the symposium *1054-1954, L'Église et Les Églises.* The author's aim in this study of the historical factors that contributed to the estrangement of the Eastern Churches from those of the West is to suggest to theologians elements that must be considered in interpreting the historical reality, with a view to the reunion of the separated churches. The success of such work depends in no small measure upon western scholars "accepting *in truth* the existence of an East, with its own mentality, its genius, its temperament, and its history, and the right it has to be known, accepted and loved for what it is" (p. 87).

Among the political factors he considers, e.g., the "quasi-sacerdotal, almost episcopal character," of the emperor in the Byzantine mentality. the contrasting effects of the Mohammedan expansion in the East, and the barbarian inroads in the West, followed later by the crusades. Cultural factors include important observations on the significance of rite in Eastern mentality, and the change in the West during the eleventh-twelfth century from synthetic to a dialectic mentality. To blame the West for falling under the dominion of the barbarians is, however, to forget that the builder of the New Rome himself began the trend with his partiality toward barbarians, whom he promoted even to the higher commands of his army. To state, moreover, that the Orientals do not need nor want definitions would seem to imply that their mentality has changed from that obtaining during the first ecumenical councils with their detailed theological definitions. Again, is it not too much to say with Harnack that the Greeks did not have an equivalent word for the Latin *vicarius,* when the Greek *vicarios* is used by Eusebius, Athanasius, Basil, Chrysostom, Eunapius, Socrates, and Justinian? The ecclesiological factors involved in the schism are very well summarized, but in interpreting the apparent haste with which Cyril acted at Ephesus it is well to recall that although he passed judgment on Nestorius before the arrival of the legates from Rome, Celestine, in his letter to Cyril, had earlier empowered him to depose Nestorius in the name of the Holy See. In passing sentence on Nestorius, Cyril had himself acted as a legate of Celestine.

Among the many timely suggestions offered in the closing chapter we would laud especially Father Congar's admonition against adopting any sort of "colonization psychology" toward the Orthodox. The historical roots of the factors discussed in the text are given in fifty-three pages of footnotes in the rear of the book. Although this placement of references is very inconvenient for ready use, one can suppose the reason for putting them there was so as not to make the uninitiated shy away from a reading at least of an outline of the factors involved in the schism. One may hope that the curious reader may be introduced to a subject not sufficiently treated in, e.g., Jedin's survey of the ecumenical councils, but which is so important in view of the coming council. As a fruit of actual dialogue with the Orthodox as well as of painstaking study, the book is a capable and convincing introduction to the complexity of the historical issues involved, and it is to be highly recommended to teachers of church history and to those who are to take part, in whatever capacity, in the coming council. Fordham University and its Russian Center deserve our gratitude for a book whose value far exceeds its number of pages.

HERMES KREILKAMP

Capuchin Seminary of St. Mary

Histoire du mouvement bulgare vers l'Église Catholique au xix^e siècle. Première Période *Les Origines (1855-1865).* By Ivan Sofranov. (Rome, Paris, New York, Tournai: Desclée & Cie-Editeurs. 1960. Pp. xxiii, 400.)

One sometimes wonders in what possible direction the ecumenical movement can now go. There are already profound and stimulating contacts between Protestants, Catholics, and Orthodox and an even greater number of superficial relationships which frequently result in nothing more sensational than the alarming discovery—to the integralists—that in a good many ways all three confessions have much in common dogmatically and that all three groups can certainly meet on the common ground of possessing about an equal distribution of human strengths and weaknesses. In view of this it seems that one of the most fruitful courses to follow is to investigate small, seemingly insignificant attempts at church reunion with the idea in mind of making solid religious unity a reality on the periphery so that when lines of research and discussion are cast toward the heart of the problem they will not falter for want of a sound beginning and a multitude of examples which prove that under certain circumstances Christians can, given an abundance of good will and a daring disregard for externals identified with dogma, actually effect a *unio in sacramentis.*

Considering this situation, then, it is not an exaggeration to call Father Sofranov's book a substantial contribution to the growing volume of irenical literature. The introduction by Père Dumont of *Istina* and *Irénikon* fame summarizes this well in remarking, "It would be a delusion, however, to see in such a step (the Bulgarian union with Rome) anything more than a modest beginning toward a solution which would justly take into account *all* the elements of the problem of unity." In the initial chapters the author analyzes the singular nature of the Bulgarian Church always torn between Rome and Constantinople not only religiously but politically and culturally from the beginning of the ninth century until the first stages of revived Balkan nationalism in the nineteenth century. It is reassuring in a perverse sort of way to discover that small national or tribal units have always played great powers against each other for their own benefit. It is even more satisfying to be shown by someone from the

Eastern Rite that the Greek Church can, in its own way, be quite as intolerant and tied to Hellenic culture as the Roman Church to Latin. In short, Latins have not always been the sinners but have on occasion been sinned against.

In the middle of the nineteenth century the revival of Bulgaria as a nation state saw a wide reaction not only against the Turk but also against the phanariot civil service used by Constantinople and simultaneously the Greek clergy who had used their influence to keep all national cultures down in order to insure the supremacy of the Greek Church and Hellenic culture, such as it was. The Greek clergy was riddled with simony and the Bulgarians were in the enviable position of being able to criticize their religious leaders both on the grounds of moral dereliction and their exclusive and narrow Hellenism. This attitude could, and did, carry the leaders of the Bulgarian religious renaissance now toward Rome and now toward Russia, and the Russians, no more interested than the Greeks in an autonomous Bulgar Church, but utilized the situation effectively in promoting Pan-Slavism and the interests of the Russian imperial court.

The influence of Pius IX and his attitude toward the Oriental Churches aroused interest in the Bulgarian community in Constantinople and resulted in a number of conversions to Rome, but it was the work of Dragan Cankov, an active member of the rising Bulgar intelligentsia, and his journal *Bâlgaria,* founded in 1855, and the sympathy and understanding of the Lazarist and Passionist Fathers, particularly Père Boré, which prepared the way for the reunion of thousands with the Holy See. Motives for conversion are frequently mixed, but in view of the fact that Cankov and those who were converted to Roman obedience stood to lose their interests in church property and generally their social reputations, can argue well for the position that the early converts were sincerely convinced that Rome offered them more in terms of eternal salvation than did any schismatic church.

The initial difficulties of the converted Bulgarians were many. They had few educated clergy and laity, and they were hesitant to send their young men abroad for education because they were so intent on maintaining the purity of their culture and rites that they feared "contamination." The new church almost went on the rocks because the first candidate for archbishop, Sokolski, seventy-two years of age and "peu instruit," had the impression upon his going to Rome for investiture that Pius IX would create a patriarchate for the Bulgars and name Sokolski to the office. Unfortunately, careless remarks of the pope gave the archbishop grounds for believing this. Then to cap all hardships Sokolski was kidnapped by the Russians and the Uniate Bulgars were left without a properly consecrated head. Thereupon arose a struggle between the tastes of Rome and the tastes of the Bulgars as to who should be Sokolski's successor. The vicar apostolic, unaccustomed to the ways of the East, and to some extent Monsignor Hassun, the Armenian primate, had little understanding for the extreme sensitivity of the Bulgarians and failed to recognize that the rites and attitudes of Rome could simply not be applied integrally to the infant community in Constantinople. The Bulgarians for their part, although possessing all manner of good will, were not very sophisticated and sometimes had only the dimmest idea of what adherence to the pope really meant. Despite misunderstandings arising from racial, national, and ritualistic differences, the movement did spread to the Bulgars in Adrianople and parts of Macedonia. From thence it invaded Bulgaria proper as far north as Svistov and as far west as Sophia. In some cases the movement even met and merged with Bulgarian congregations who had preserved their connections with Rome from earlier periods of reunion.

This fine book concludes with an account of the conversion of the monk Panteleimon and his attempt to establish monastic communities in communion with the See of Rome. Panteleimon's conception of monastic life, with the cloister filled with men and women, children and goats, servants and tradesmen, gave those accustomed to Latin monastic institutions pause for thought, but it would be quite impossible not to admire the sincerity of this simple, faithful, kindly man. Even his irascibility can be tolerated because it is such a relief from the incredible dullness and prigishness which is too often identified with sainthood and true piety.

But there are too many misprints in this work. Is the Armenian Primate Hassun or Hassoun? In the French edition either the author or the editors could not make up their minds. Moreover, it would be useful if the Bulgarian spellings on the map provided could somehow be related to their French equivalents in the text. Despite such peccadillos this book is for all ecumenists. It serves as a warning to those who confuse identity of dogma with identity of rite, language, social custom, and mentality, and it equally as strongly points out the necessity of a minimum of appreciation for the Latin position and manner of thought before any solid union can be achieved with Rome.

SAMUEL J. T. MILLER

Boston College

The Life and Work of Edmund Bishop. By Nigel Abercrombie. Foreword by David Knowles. (London: Longmans, Green & Co., Inc. Pp. 539. 70/—.)

Edmund Bishop was a liturgical scholar and a historian of early Christian and mediaeval ecclesiastical subjects. Born in 1846, he became a Catholic in 1867 at a time when he held a post in the old Office of Education in London. In those gentlemanly days it was not expected of civil servants that they should reach the office before 11:00 a.m., so Bishop was able to visit the British Museum for a couple of hours of study in the manuscript room before going on to his employment. Nor were holidays niggardly, so that travel and study in France, Germany, and Italy were possible, and Bishop was able to carry on his researches at Rome and elsewhere. However, the hold upon him of his hobby grew tighter, and when in 1885 (he was still only thirty-nine years old) reorganization of his department gave him the opportunity to retire on half pay, he took it. Most of the remainder of his life, until his death in 1917, he passed among the Benedictine monks of Downside Abbey in Somerset. He never entered the order, but he observed some parts of its rule, and when he died he was fittingly buried among those who had come to love and to honor him as the greatest scholar in a house which was not lacking in distinguished scholarship.

This much it is necessary to state about the subject of this lengthy study because it is, unfortunately, only too likely that many even of those who are disposed to read the lives of nineteenth-century scholars will not have any previous acquaintance with Edmund Bishop. Such students would do well to take the opportunity now provided to make good the omission because Bishop is an interesting and attractive character and his qualities of head and heart are clearly brought out in Mr. Abercrombie's well written, sensitive, and scholarly biography. He gives us more than an inkling of the inner quality of the mind of a man with a quiet passion for truth, who was closely in touch with the great liturgical scholars of his day, and who generously gave of his knowledge to more popular historians such as Cardinal Gasquet.

Bishop's liturgical studies were the chief preoccupation of his life and thus form a large part of the content of this book. But the reader is not over-burdened with the technicalities of scholarship; he is given a considerable insight into the life of Downside at a time when that life was not always peaceful, and he is given a glimpse of wider events affecting the life and outlook of educated Catholics in England in the later nineteenth and earlier twentieth centuries, and a hint or two about their—and Bishop's—reactions to these events. He may feel that he would have liked more than a glimpse of some of these matters; in particular he may be rather tantalized by the allusive and unsatisfying references to papal discouragement of independent scholarship from the time of the Munich brief of 1864 to the condemnation of modernism in 1907. That Bishop, like Acton, was disturbed by this discouragement is made evident; but the issues at stake are not analyzed. Bishop, however, was a quiet man and, far from being a controversialist, he would probably have approved of his biographer's reticencies and would have rested well content with the estimate, not only of himself, but of his biographer, given by Dom David Knowles, Regius professor of modern history at the University of Cambridge, who knew Bishop and who writes a foreword to this book.

E. E. Y. HALES

Fair Green
Sawbridgeworth, Hertfordshire

Religious Revolution in the Philippines. Life and Church of Gregorio Aglipay. Volume I. *From Aglipay's Birth to His Death: 1860-1940.* By Pedro De Achutegui, S.J., and Miguel A. Bernad, S.J. (Manila: Ateneo de Manila, 1960. Pp. xvi, 580. Distributed by Bookmark, Manila; cloth, 15 Phil. dollars; paper, 8 Phil. dollars.)

When an American order of separation of Church and State was imposed on the Philippines, and when new Catholic bishops from the United States began to appear in the islands, one group of native clergy started a schism for the original purpose of forcing the pope to admit their right to a completely Filipino Church. In 1902 Gregorio Aglipay was chosen by fellow priests, to the number of about thirty, to be their *Obispo Maximo,* and over the next few years about thirty more native Filipino clergy and three Spaniards (ex-friars) joined the movement. In all about one-sixteenth of the native clergy took just about 1,500,000 Filipino Catholics out of a total 6,000,000 into schism. It is one of the chief merits of the present work that it clarifies, after years of confused charges and counter-charges, the matter of numbers involved. The movement enjoyed strong backing on the part of onetime insurrectionist leaders, and even seemed for a time to have the benefit of United States Commissioner William H. Taft's favorable regard, although as governor the latter quickly decided that Aglipay was a menace to order who ought not to be encouraged. The arrest of the schism was accomplished in due course with an improved status within the Church for native clergy, the operation of a new constitution for ecclesiastical order furnished by Leo XIII in *Quae mari Sinico* which put an end to the old Spanish *patronato,* and the decision of the Supreme Court in Manila in 1907 that adjudged ecclesiastical property in Philippine parishes to belong to the Catholic Church. Deprived of the economic and legal supports which are essential for any purely national church, but never without considerable local political support, the I.F.I. (Iglesia Filipina Independente) persists as a social and religious element to this day. Its followers are sometimes called Aglipayans, for it was Aglipay's Church as long as he lived, but the formulation of its rite and beliefs had been the work of the nationalist writer and freethinker, Isabelo de los Reyes, who may be said to have 'captured' Aglipay and the others in 1902. While few of these clergy returned to the fold, and very low standards permitted the multiplication of 'priests' within the schismatic group, de los Reyes made a solemn recantation in 1936 and died two years later a good Catholic.

Father Achutegui, a Spaniard educated at the Gregorian University, and Father Bernad, a Filipino with a Yale Ph.D., have managed to present a wealth of information about the very complex political and religious situations which are the background of the schism, and they have described the course of Aglipay's life and beliefs in such a way as to provide the essentials of a biography. They have been required to provide a great many corrections to impressions which have been almost standard among Catholics and non-Catholics, yet the writing is done with restraint, there is happily no moralizing rhetoric to distract the reader, and matters of theological import are presented simply and authoritatively. A second volume, for the period since 1940, will provide not only further chronicle but the printing in full of many relevant documents. Everything here, including polite acknowledgments to clergy of the I.F.I. now active, suggests that the completed work will provide a sound historical basis for negotiations that could lead to reunion with the Catholic Church.

The documentary foundations for *Religious Revolution in the Philippines* are chiefly in the ecclesiastical archives of Manila and Rome, along with published memorials and letters of Aglipay and his friends. But a great deal of important information was derived from American sources, like the National Archives' holdings of insurrection records and the galleys of J. R. M. Taylor's unpublished history [cf. this REVIEW, XXXIX (January, 1954), 385-407], and the correspondence of Thomas Hendrick, Bishop of Cebu, which the late Frederick Zwierlein printed in his book on *Theodore Roosevelt and Catholics, 1882-1919* (St. Louis, 1956). The authors acknowledge with good reason their obligation to Sister Mary Dorita Clifford, B.V.M., who recently completed a dissertation at Saint Louis University on the same general subject. It would be a waste of space to catalogue minor errors, but it is worth remarking that the information given (p. 148n.) as to the reason for not printing some of the insurgent records prepared by J. R. M. Taylor is misleading, and also that the reviewer found the divided index to this volume very cumbersome.

JOHN T. FARRELL

The Catholic University of America

AMERICAN CHURCH

American Christianity. An Historical Interpretation with Representative Documents. Volume I. *1607-1820.* By H. Shelton Smith, Robert T. Handy, Lefferts A. Loetscher. (New York: Charles Scribner's Sons. 1960. Pp. xv, 615. $10.00.)

This sturdy volume is the fruit of the collaboration of Drs. H. Shelton Smith of Duke University, Robert T. Handy of Union Theological Seminary, and Lefferts A. Loetscher of Princeton Theological Seminary. Its aims, as stated in the preface, are first, to interpret "in historical perspective the major movements, both Catholic and Protestant, which emerged in American Christianity between 1607 and 1820"; secondly, to correlate with this interpretative narrative a body of representative primary documents. Of the three nearly equal sections of the book, the first covers the period 1607-1690, the second 1690-1765, and the third 1765-1820. There are numerous subdivisions of the eleven chapters, each with a narrative followed by several documents explanatory of the narrative; at the end of each chapter there is a bibliography designed to stimulate and guide further reading. Illustrations chosen for their historical significance help to sustain the interest of the reader.

In general the documents are grouped chronologically with, however, some attention to topical arrangement. Rather than offer a multitude of brief excerpts from documents the authors decided, wisely we believe, to present documents of substantial length selected with a view to more adequate presentation of the authors' views. The introduction sketches the European and American background as setting and key to the excerpts that follow. Moreover, the first chapter stresses the differences between Europe and America with an eye to the variations in the Spanish, French, and English settlements in the new world, which are accounted for in part by their European heritages, in part by local environment and circumstances.

Every anthology raises the issue of the selections made and those excluded. On this point scholars will differ, but as there are so many evidences of the authors' scholarship and familiarity with the pertinent literature, it is wise for a reviewer to defer to their judgment. But, given the title of the volume—*American Christianity*—it is difficult to see on what score the opinions of such men as Thomas Paine, or even of Thomas Jefferson, should be offered. If the book were entitled "American Religion" they would deserve inclusion, but under the present title the opinions and writings of deists seem out of place for the reason that they cannot be regarded as exponents of Christianity. Obviously a work such as this will serve primarily as a handy reference book, and in this respect it admirably fills a need. It is convenient to have these numerous, widely scattered documents brought within the compass of one volume. An immense amount of planning and work have gone into the production of this book. The scholarship of the authors and their familiarity with the extensive literature is evident throughout the 600 pages; and their fairness is conspicuous. In short, they have given us a book most useful to teachers and students of ecclesiastical history. For these reasons we look forward to the appearance of Volume II, which they promise us shortly, to cover the years from 1820 to the middle of the twentieth century.

CHARLES H. METZGER

West Baden College

We Hold These Truths; Catholic Reflections on the American Proposition. By John Courtney Murray, S.J. (New York: Sheed & Ward. 1960. Pp. xiv, 336. $5.00.)

With a Catholic in the White House, a new age begins, a great new chapter in an American pluralistic tradition. Though what a pluralistic society must become is no easy matter to decide, surely it will be "Catholic-leavened." In such a time Catholic claims under distributive justice must be more forcefully stated than they have been since the beginning of the North American colonial era. In a quiet, almost reticent sort of way, Father Murray has written what may well be regarded as a manifesto of the new time of distributive justice, a justice that may have to be asserted even in a not-too-distant future against anti-clerical Catholic magistrates. I would like to have the knowledge that all of our policy-makers have read this book and pondered its metaphysical and prudential wisdom.

At his best the Catholic thinks by distinctions and classifications in dealing with perduring issues. From its Latin sources the Catholic mind has learned to reject the view that all problems disappear under the force of civilized dialogue. So Father Murray thinks of, classifies, and analyzes the issues of American pluralism. Over-all, he has presented a system of policy for the freedom of the Church, for this is the great claim it has made since the earliest times. He stated the postulates of distributive justice for Catholic education. He is a brilliant interpreter of the Catholic commitment to freedom of the individual under proper public law. However, he is most hesitant and indecisive in discussing the kind of economic system that Catholic social theory supports. "In sheer point of fact," says the author, "the Church in America has accepted this thing which is the American economy. . . . Catholic education . . . would be impossible apart from the American economy" (p. 180). Still, it is not clear that Father Murray is happy about his implicit defense of American capitalism.

To this reviewer, the most significant contribution is Father Murray's analysis of modern political thought. Every student of intellectual history should read his criticism of John Locke on the "law of nature" and the counter statement of the kind of society which Catholic "natural law" theory eternally hopes will be achieved. Nor will this reviewer be quite so simple-minded as he has sometimes been on the question of the application of moral principle in international relations and in the arenas of domestic politics. Every student of political theory should read Chapters 12 and 13. One should not forget his powerful attack on nominalist thinking (p. 309), nor the devastating criticism of the secular intellectual as the prophet of the "new rationalism" (pp. 322 ff.).

More and more, as I have read Father Murray through the years of his maturity, I am driven to the conclusion that he will stand as one of the most creative of the Christian intellectuals of our time.

Francis G. Wilson

University of Illinois

The Jesuit Missions of St. Mary's County, Maryland. By Edwin Warfield Beitzell. (Washington: 930 H Street, N.W. 1960. Pp. 320. $7.50.)

This book deals with local history, the kind of history most learned periodicals do not review, perhaps with good reason; but if ever an exception should be made, this is the book. Much has been written in general about Maryland and its pioneer experiment with toleration; much has been written in general about the Catholic Church in Maryland, its cradle in the English new world. Now Mr. Beitzell fills a gap with an almost year-by-year account of the religious development of Maryland's oldest county. From 1634 to the present this development has been the work of the Jesuits. This book combines the enthusiasm and zeal of one who knows his land, people, and Church with painstaking research and scholarly presentation.

It is stated that Mr. Beitzell spent over a decade gathering material for this work, poring over every sort of evidence available anywhere but particularly in St. Mary's County. This one can well believe. Besides references to the general histories of the state and of the Jesuits, the author has used the *Archives of Maryland* (most extensively), the United States Census reports, the Calvert Papers, the *Woodstock Letters, Niles Weekly Register,* the *Daily National Intelligence,* the *St. Mary's Beacon;* countless letters, diaries, account books; baptismal, marriage, and death records; plantation and slave data; deeds and wills. As can be judged this book draws not on memory but on primary, contemporary sources. There is an adequate map, with the nineteen parishes clearly marked. Offset printing has been used, and the fifty-one page index for a volume of 320 pages must be one of the largest on record. To the reviewer, from the viewpoint of a Kentucky assignment, the index is fascinating: the names on the register of St. Thomas Seminary clearly indicate the Maryland and St. Mary's origin of many Kentucky Catholics, viz., Abell, Boone, Booth, Cecil, Clark, Drury, Ford, Greenwell, Hayden, Howard, Mattingly, Medley, Spalding, Thompson, among many others. The Catholic migration to Kentucky which began in 1785 is noted by Mr. Beitzell.

The book, which opens with the founders of Catholicism in Maryland, Fathers Andrew White, S.J., and John Altham, S.J., brings its story down to the distinguished contemporary Jesuit, John La Farge, who while on the southern Maryland missions discovered, with Professor Daniels, the foundation of the first Catholic chapel at St. Mary's City, and traced its foundation walls. The Jesuits can be most grateful to the painstaking labor of love of Mr. Beitzell who has recorded their zeal, heroism, hardships, and trials through 325 years. Also, the countless descendants of these first Catholics in Maryland, Kentucky, Louisiana, and elsewhere in the United States owe him equally their gratitude.

There are a few points which need revision or correction. The homily on page 237, e.g., might have been omitted; Bishop Curtis was not coadjutor to Cardinal Gibbons but Bishop of Wilmington. The author is often severe in his judgment, particularly on the Puritans in the 1650-1689 period, and at times his admiration for the Maryland Catholics carries him to extremes. But these criticisms are relatively minor and do not detract from an otherwise excellent work. The earlier chapters are the best, i.e., the Early Years, 1634-1660, the Peaceful Years, 1660-1688, the Protestant Rebellion and its Consequences, 1689-1760. The author's selection of letters is most commendable, especially that of Joseph P. Mobberly concerning a British raid in 1814; the letter is headed *Abominatio Desolationis in loco Sancto* (pp. 107-109). The trial of Walter Peake is, surely, one of the most unusual in English justice (pp. 40-41). And there was a lady actually named Temperance Vessels (p. 83). Mr. Beitzell's book deserves the widest circulation.

JOHN J. TIERNEY

St. Thomas Seminary
Louisville

Saints in the Valleys. Christian Sacred Images in the History, Life and Folk Art of Spanish New Mexico. By José E. Espinosa. Foreword by Angelico Chavez. (Albuquerque: University of New Mexico Press. 1960. Pp. xiii, 122. $6.50.)

The secular cult of antique sacred images of local origin, which in New Mexico has led to everything from cheap imitation to sacrilegious church-robbing, has also inspired its share of treatises on these homey products of native painters and sculptors. One of the most recent contributions to the bibliography of the *santos,* as these images are called, comes from the pen of José E. Espinosa, professor of Spanish and Spanish-American language and literatures in the University of Detroit.

The author states the purpose and scope of his book clearly in his preface: ". . . to trace the history of sacred images in Spanish-Colonial New Mexico, and thus to furnish the background necessary to present properly the role of the saints in the life and folk art of the Spanish and Mexican colonials who, from 1598 on, settled in the area today embraced by the borders of New Mexico and in the San Luis Valley of southern Colorado." Following a foreword by Father Angelico Chavez, O.F.M., and a preface by the author, the volume presents an introduction and four chapters devoted to the origin and development of image-use and image-making in New Mexico. The following three chapters treat of the classification of the images and their makers, while the concluding chapter shows the place of the saints and their images in New Mexican life. The book is completed by several helpful appendices, an ample bibliography, and an index.

The author's style, in spite of some beautiful descriptions, can at times be quite difficult, e.g., "Neither is he found in any of the many lives of the saints in Spanish consulted" (p. 93). There are also some errors of fact, such as locating Manzano to the west of Tomé (p. 76), and designating St. Teresa of Avila as a doctor of the Church (p. 92). Further, in a book which purports to be comprehensive for New Mexico, one would expect to find some information regarding the *santos* of the Spanish villages in the drainage of the Rio Puerco of the East. Despite these flaws, however, Dr. Espinosa's volume deserves to be classed among the best general works on the subject. Not only does he capably incorporate the findings of his many predecessors in this field of research, but he also shows an understanding and appreciation of the beliefs and spiritual motivation that brought the *santos* into being.

FINTAN B. WARREN

St. Anthony Home
Albuquerque

William Nast, Patriarch of German Methodism. By Carl Wittke. (Detroit: Wayne State University Press. 1960. Pp. vii, 248. $4.95.)

Here is a biography that reads like a novel. Nast had, indeed, an interesting career, but it is Dean Wittke's craftsmanship that has made the book so fascinating. Nast was born in 1807 and educated for the ministry at Blaubeuren and Tuebingen. As a student he came to know potentially famous men such as David Strauss who later authored *The Life of Jesus.* Before long he broke with Lutheranism and in 1828 he migrated to the United States. Seven years later he became an exhorter in the Methodist Church which he served until death. By comparison with his fellow Methodist preachers, he was unusually well educated. Yet he found it hard to preach in German, he was a poor singer, he was shy and introspective, and, though a circuit rider, he had difficulty handling a horse. On the other hand, his eyes had an irrepressible twinkle, his face reflected a trusting piety, and he took pains to develop his sermons logically and to implement them with practical applications.

In 1839 Nast launched *Der Christliche Apologete* which endured until 1941, and for half of that century Nast edited it. The initial issue contained the first of many diatribes against Catholicism. Another of his targets were the rationalists, and he pilloried Socialists and Forty-eighters—even the American public schools— for their lack of religion. Conversely, the Lutherans were critical of him because he had deserted their church, and other Germans, who normally liked to enjoy themselves on Sundays, ridiculed his somber outlook on life. If German Pietism and Boehme originally influenced Wesley, Nast repaid the debt by propagating Methodism in Germany. Nevertheless, he preferred living in America even though one of his sons married a Catholic and indulged in bizarre financial speculation. By way of compensation, a daughter married into the Gamble family and dividends from the soap industry brightened the preacher's declining days.

Wittke knows the Forty-eighters well and he aptly links their views with the French Revolution (p. 122), so it seems strange to find "alleged" used in connection with Socialism's "anti-Christian attitude" (p. 118). True, many Socialists eventually became merely social reformers, but then they ceased to be genuine Socialists. The book has an index and footnotes. Unfortunately, the latter are uncomfortably relegated to the end of the book.

Benjamin J. Blied

Marian College
Fond du Lac

Confederate Chaplain. A War Journal of Rev. James B. Sheeran, C.SS.R. 14th Louisiana, C.S.A. Edited by Joseph T. Durkin, S.J. (Milwaukee: Bruce Publishing Co. 1960. Pp. xiii, 168. $3.50.)

This war journal, covering Father Sheeran's service as a chaplain in the Army of Northern Virginia from August, 1862, to the spring of 1865, is brief, but it is so rich in detail and so well edited as to leave the reader with the sense of having gone through three years of the chaplain's wartime experiences rather than somewhat more than 150 pages of his wartime notes. Father Sheeran is perfectly able to speak for himself, and the editor has not interrupted the account except to provide closer articulation, when it seems desirable, between one journal entry and another.

Father Durkin points out, and Mr. Bruce Catton in his preface does not disagree with him, that Sheeran's journal provides no really significant insight into the strategy or tactics of the Civil War. The journal, the editor thinks, may lead the reader to conclude "that the net effect of the journal is to portray the atmosphere of the war more forcibly than if the stress had been placed on tactics and strategy." What does Father Durkin mean by "the atmosphere of the war"? Could it have been an atmosphere which was the result of attitudes which would to some extent explain why the South lost the war? Why did many of the Yankees Father Sheeran met while caring for prisoners attempt to "convert" him to their "politics"? Why did he quote so exactly the words of the Union officer who bluntly stated: "I came to fight for the Union, to put down this rebellion, and I will fight till I die for the flag of my country!" (p. 21), and those of "a true-blooded Yankee somewhat advanced in years" who announced: "We are determined to fight for our flag and put down the rebellion, *cost what it may* [italics added]. . . ."? (p. 61). Such men were not likely to be spiritless in the fight, much less to quail at being called "abolition robbers," "Lincoln's bandits," or the "unfortunate subjects of King Abe 1st" (p. 30).

Contempt for the enemy and scorn for his materialism do not defeat him in a contest at arms. Personal courage—and the good Confederate soldier had it—plus sound military generalship did win battles for the South, but it seems rather romantic to hold, as Father Sheeran seems to have done with other southerners, that love of liberty and bravery could have won ultimate victory. The North had these in equal, if not greater, measure. Furthermore, the North fought for what Father Sheeran had lost and which he looked back upon with deep nostalgia—the Union. "I grieved to think that a Union, which was once the political idol of my soul, was now shattered forever" (p. 25). Whatever the Redemptorist chaplain and the South were fighting for, it could not ostensibly have been the restoration of "the once happy state of our country." Was the South fighting for more abstract and possibly less compelling objectives, while the North, though inspirited by "the mystic chords of memory," fought harder because it had aims which were more concrete? Perhaps, a closer study of materials like Father Sheeran's journal may prove fruitful in discovering the true "atmosphere of the war." We hope that students of that conflict will not overlook this journal.

J. Robert Lane

Saint Mary's College
Winona

Ordeal of Faith: The Crisis of Church-Going America, 1865-1900. By Francis P. Weisenburger. (New York: Philosophical Library, 1959. Pp. ix, 380. $6.00.)

When a man states that American religions underwent a crisis in the late 1800's, that is not news. When a man, documenting the statement, produces an objective synthesis of the era's religious history, that is considerably more newsworthy. This is precisely the aim of Professor Weisenburger. His *Ordeal of Faith* examines the impact which the natural sciences, the higher criticism, pragmatism, and other current religious and social movements had upon American Judaism, Protestantism, and Catholicism. For documentation he turns to letters, memoirs, periodical literature, and a long list of monographs published in or before 1958.

Dr. Weisenburger deserves sincere commendation for essaying this "colossal, if not impossible task." A pioneering effort, *Ordeal of Faith* achieves a large measure of success. Even if later imitators find a way of improving his synthesis, they will still be indebted to his diligent leadership. The author is best acquainted with Protestant religious history, and his account of it is generally dextrous. The space given to American Judaism is very brief. The present review must concentrate, however, on the sections devoted to American Catholicism.

Professor Weisenburger is well acquainted with the basic issues of the period, and he states them objectively. However, he would have spoken with more authority on Cahenslyism and theological "Americanism" if he had been acquainted with Colman Barry's *The Catholic Church and German Americans* (1953) and with Thomas T. McAvoy's *The Great Crisis in American Catholic History* (1957). It is still more unfortunate that before writing his longer account of Georgism and Dr. Edward McGlynn he did not familiarize himself with Father Frederick J. Zwierlein's presentation of the case for the "conservatives." A summary based only on the testimony of the "opposition" can scarcely be fair. But here Dr. Weisenburger is not wholly to blame. Works like *Ordeal of Faith* pose still more insistently to American Catholic historians the question: why have you not yet produced, as you alone can, an up-to-date, objective study of Georgism and the Catholic Church? Professor Weisenburger agrees with Charles S. Barker that Archbishop Satolli's absolution of McGlynn in 1892 seemed to reverse the Holy Office's condemnation of Georgism in 1889. It is now known that as late as November, 1893, the Holy Office reiterated its condemnation of George's denial of the "right of private property in land." But until facts like this are published, non-Catholic scholars cannot be blamed for their puzzlement.

Still less satisfactory is the author's extensive treatment of the Vatican Council. Here he overstresses the implications of the differences of opinion about the definition of infallibility. If, as a result, the account becomes distorted, it is not because he has not read the right books, but because he has not interpreted them in the right light. A genuine understanding of the concept and *modus agendi* of ecumenical councils would surely have kept him from his apparent confusion of loyal opposition with schismatic tendencies.

Ordeal of Faith is generally, if not completely, annotated; and the notes, with their full bibliographical references, eliminate the need of a formal bibliography. The book is also adequately indexed.

ROBERT F. MCNAMARA

Saint Bernard's Seminary

The Crosier Story. A History of the Crosier Fathers in the United States. By Jerome W. Rausch, O.S.C. (Onamia, Minnesota: Crosier Press. 1960. Pp. 384. $6.50.)

This book was written primarily for the members of the Order of the Holy Cross in the United States who have celebrated the fiftieth anniversary of permanent establishment in Minnesota in 1910. Few outside of the order would be interested in the chapters that give the old country background and the spiritual heritage of the Crosier Fathers in the United States, and in the numerous long quotations from correspondence, diaries, and reminiscences in the detailed account of the pioneer days in Minnesota. The introductory paragraphs to each of the four parts into which the book is divided give a summary view of the order's history that will satisfy the requirements of those readers who do not have a vital interest in the order. There is considerable material in the volume (pp. 140-192) that could be used in a final chapter on Catholic colonization projects in the United States that remains to be written.

The Order of the Holy Cross, one of the many orders of canons regular founded during the Middle Ages, was established by Blessed Theodore de Celles in 1210 when he and four companions took up residence at Clairlieu, near Huy, Belgium. Thirty-eight years later the Holy See approved the constitutions of the order that were copied, almost verbatim, from the Dominican constitutions. Crosier monasteries had been erected in ninety places in Europe and England before the end of the Middle Ages. Principally because of the general upheaval and the steady growth of an anti-Catholic spirit in Europe after 1500, the order had been reduced to four old men living in two monasteries in Holland by 1840. In that year young and zealous men began to enter the community, and soon efforts were made to establish monasteries in the Dutch West Indies and in Wisconsin, but they failed. The year 1899 marks the beginning of a sustained revival of the order that today has three provinces—Holland, Belgium, and the United States—and numerous missions throughout the world.

The abortive effort to establish the Crosier Fathers in Wisconsin began in 1850 when two priests from the monastery of St. Agatha in Holland began to labor among Dutch and Belgian immigrants there. Eight years later the five priests and three brothers who had been working in several settlements took up their residence at Bay Settlement and attended missions that could be easily reached. In the year 1861 the Crosier community at Bay Settlement disbanded and the priests who remained in the United States did parochial work. Before his death in 1879 Father Edward Daems, the last of these pioneers, had been chosen by the first two bishops of the Diocese of Green Bay to be their vicar-general and he had founded the Franciscan Sisters of the Holy Cross.

The priests and brothers who came to Minnesota in 1910 from the monastery of St. Agatha in Holland labored first in a colony of Hollanders at Butler. During the first month they decided that Onamia would be a more suitable place to establish a monastery. After twelve years of heroic sacrifice in the missions of the dioceses in northern Minnesota they had a moment of joy when the first monastery at Onamia was blessed, Crosier College housed in it was opened, and a prior was elected. In 1932 an academy in Hastings, Nebraska, was purchased from the Dominican Sisters to house the scholastics and their professors. Four years later a major seminary course was given for the first time in this monastery and the house was raised to the status of a priory. In Fort Wayne, Indiana, the Crosier Fathers purchased in 1938 from the Sisters of the Holy Cross an academy in which they conducted a minor seminary, this monastery being raised to priory rank in 1942. In the summer of 1955, seven years after the Crosier Fathers had agreed to staff the seminary of the Diocese of Fort Wayne, the house of theology was moved from Hastings to Fort Wayne. The American Province of the Crosier Fathers was created in 1957, and a year later they accepted their first foreign mission in the jungle country of New Guinea.

Father Rausch, and his three confrères who contributed portions of this volume, deserve praise for this complete and well documented work. But the careless individual who wrote the text for the dust jacket will hardly earn much credit for saying that the order originated in France and that they had only one monastery in 1840.

PATRICK H. AHERN

Saint Paul Seminary

God and Man in Washington. By Paul Blanshard. (Boston: Beacon Press. 1960. Pp. 251. $3.50.)

Mr. Blanshard has produced an outline of the American Church-State picture as he sees it unfold in the areas of congressional, Supreme Court, and presidential activities. With great diligence he has also not hesitated "to indulge in editorial comment" (p. 7) upon it. To this reviewer, the "editorializing" becomes a denial of the rights of ecclesiastical bodies, particularly the Catholic Church, to exercise their constitutional prerogative of practicing their religion both in private life and socially, as members of the American community. Moreover, Mr. Blanshard's editorial comment comes out as an indirect but strong plea that his own "religion," secularism, be given a preferential status in the national life. Once, he hints that it should be more forcibly taught in the American public school (p. 219). Impossible adequately to document in a review, the bases of these impressions are ribboned throughout the book.

The author commences on a disarming note. Quoting Cardinal Manning that "Politics are morals on the widest scale," Mr. Blanshard declares, "In that sense there can never be a complete divorce between the moral forces of organized religion—or organized anti-religion—and the social programs of government. . . . the absolute separation of church and state in the United States is as unthinkable as the absolute union of church and state" (p. 8). Yet he concludes the book by affirming his wholehearted *credo* in Justice Frankfurter's statement in the McCollum Case: ". . . We renew our conviction that 'we have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion' " (p. 221). As to the difference between "complete" and "absolute" separation, the reader has the intervening 213 pages to try to figure it out.

On page 129 we read: "Most religious leaders of America today do preach some politics in the sense of promoting moral values in political life, and their right to do so is a basic part of American freedom. Their Christianity (or Judaism) would be a feeble and useless thing unless it attempted to provide some kind of moral guidance in that vast realm known as politics." Later he states, however, that even though "the purely devotional and theological policies of his (a Catholic's) Church are irrelevant," one must be greatly worried about what he (Blanshard) calls the "six social policies (of the Catholic Church) which overlap and to some extent contradict American legal traditions" (p. 191). The "six policies" refer to Mr. Blanshard's concept of the stand of the Church on divorce, contraception, public funds for private schools, censorship, mixed marriage, and the religious education of children (cf. pp. 187 ff.). While noting that the author has not correctly set forth all of these concepts, it is important to point out that what the Caholic Church *does say* on them is deeply theological in origin. To attack Catholics for holding and advocating them, is to deny freedom of religious belief and the role of moral guide which he says churches should play. Moreover, to proclaim that these stands, correctly understood, are in contradiction to American principles, is to assume something which Mr. Blanshard does not prove, and, we think, could not prove if he tried.

Thus, though the author protests his desire that the voice of religion be heard in national affairs, it seems he really does not want this to be so. To this book, which pleads that our country be run by only the secularist element, must be given a patient but firm reply: since the historical and philosophical roots of the American democracy are religious, and since one cannot destroy the roots of democracy and still enjoy its fruits, the churches and the government, while respecting one another's fields, must co-operate if the commonweal is to be served.

W. KAILER DUNN

College of Notre Dame of Maryland

GENERAL

Islam and the West: The Making of an Image. By Norman Daniel. (Edinburgh: University Press; distributed by Quadrangle Books, Chicago. 1960. Pp. xii, 443. $12.50).

If readers will only go beyond its unfortunate jacket and overreaching title, they will discover in Mr. Daniel's *Islam and the West* one of the most notable scholarly works of the year. It is a wonderfully learned, beautifully written, and sadly over-due study of the distorted image of Islam in mediaeval Europe. It instantly outdates a score of books which have treated the subject superficially or peripherally and suggests a great many avenues for further research.

The plan of the book—by theological topics—is legitimate enough, but poses certain problems for the non-specialist reader. *Islam and the West* is a long work, about a quarter of which is devoted to notes and bibliography. The plan renders it impossible to use as a reference work. The introductory paragraphs to the individual chapters are nothing short of masterpieces, but the book still must be read from cover to cover. Chapters VIII and IX (pp. 229-270) contain the central theses, but they could not mean very much to anyone who had not read the book in its entirety. Additional reference works, especially biographical dictionaries, will be necessary for the non-specialist reader because there is no identification of the authors cited and mediaeval Christian writers who concerned themselves with Islam were not, save for a few exceptions, eminent persons.

Necessarily there is a total lack of historical continuity in the work; authors from different periods and situations are cited in arbitrary fashion to suit the purposes of the topic plan. This leads to bibliographical hopscotch and to further difficulties. In lumping together, say, Peter the Venerable and Guibert of Nogent, Mr. Daniel makes it hard for the reader to judge the achievement of individuals when such judgment is clearly indicated. This, in turn, suggests the most serious criticism which can be raised against the book. Granted that all mediaeval Christian writers may have contributed to the distorted image of Islam; yet some did it to a slight extent, others to a large extent; some did it unwittingly, others deliberately; some had the most sublime, others the basest of motives. This important dimension is absent from Mr. Daniel's analysis.

No scholar could fail to praise the brilliance of Mr. Daniel's research and only the few specialists in this field of study are likely to quibble with details in his results. The rapid ramble from 1350 to 1950 in Chapter X is unsatisfying, but the author has disarmed the criticism. Most of the mediaeval authors are thoroughly studied and adequately represented. William of Tripoli cuts a fine figure, and a new edition of his work is surely desirable in the light of Ugo Monneret de Villard's manuscript discoveries. Ricoldo da Montecroce comes out badly, very badly, and Ramón Lull's complicated (but hardly "clownish") personality is not fully elucidated. Personally I am extremely gratified that the annotator of Arsenal Ms. 1162, whose identity has baffled me for eleven years, emerges as such an influential figure. It is strange, however, that Mr. Daniel should still have doubts that this manuscript represents the original of the Toledan Collection.

Perhaps, the least satisfactory treatment is that accorded to Peter the Venerable, who stands at the very beginning of informed European Christian interest in Islam. Mr. Daniel could have made profitable use of certain studies in Giles Constable and James Kritzeck, *Petrus Venerabilis* [Studia Anselmiana 40; (Rome, 1956)]. He might then have been moved to distinguish more sharply between the self-blinding hostility of many of these authors and the remarkable intelligence and charity of men like Peter. The sheer importance of Peter's achievement, which is illustrated for that matter even in the plan of Mr. Daniel's book, should have been emphasized more strongly.

An Islamicist might venture a possible explanation of this work's few shortcomings in the fact that Mr. Daniel seems to neglect one of his own points, viz., that the Moslems were (and are) disunited doctrinally as well as politically, and he often presumes to speak for them generally. While ridiculing some admittedly ridiculous "information" concerning Islam, he occasionally comes close to ridiculing strong, and for that matter definitive, items in the Christian polemic—even the polemic itself. Yet he has not made abundant use of Islamic sources. Chapters III through VI could have been strengthened (and changed) considerably by this means. Also the references to ***mut 'ah*** (especially in view of Appendix D), Mālikī law and the abrogation of Koranic verses in Chapter V are not altogether convincing.

Yet Mr. Daniel has contributed as much as many of the authors he cites, and more than most, to an understanding of the differences between Christianity and Islam. His only major disadvantage consists in being first with the most. In this respect he is exactly like Peter the Venerable, and I could pay him no greater compliment.

JAMES KRITZECK

Princeton University

A Source-Book of Canadian History. Edited by J. H. Stewart Reid, Kenneth McNaught and Harry S. Crowe. (New York: Longmans, Green and Co. 1959. Pp. xvi, 472. $7.75.)

This first Canadian attempt at a source-book approach to a general history of Canada is intended to be of use to students and of interest to the general reading public as well. The range of source materials is wide and with varying degrees of emphasis covers the history of Canada from "The Discoveries" to "Some Recent Views of the 'Canadian Question.'" The work is divided into two sections of almost equal length: "Canadian Origins" and "Confederation and the Growth of a National State." While there might have been more emphasis on scholarly interpretations and patterns in the introductions to the general topics considered, each document is adequately identified as to significance. A great many of the documents are chosen from well-known printed collections but a notable feature of the book is the inclusion of a good many unpublished letters from the Macdonald Papers and Laurier Papers. On the whole, the length of the selections is sufficient to demonstrate the point that is being highlighted.

A weakness of the work is its organization of material and, especially since the editors intend to publish a second volume concentrating on the twentieth century, the inadequate development of certain subjects. E.g., in terms of organization: Part V, "The Problems of Union after 1849," might have been more meaningful placed immediately preceding Part VII, "Confederation." In terms of development: Part IX, "Political Parties and the Party Systems," in its attempt to span the period 1864-1939, tends to be spotty. The section dealing with the "Evolution of the Liberal Policy" omits entirely the Liberal policy in the days of the Mackenzie government and the lack of a policy during the period of Blake leadership. The whole question of provincial rights is handled with one excerpt.

This reviewer would disagree with one interpretation. In the discussion of the Liberal-Conservative Party, it is stated: "Macdonald professed, in 1867, to be establishing a coalition government. Actually what he did was to extend the organization of the Conservative party into the Maritime Provinces . . ." (p. 333). The government of 1867 was very definitely a coalition government—a coalition of those who favored Confederation. Party systems did not exist in the Maritimes in 1867 and for a good many years thereafter. Moreover, national parties in the true sense were still a thing of the future. It was Macdonald's great contribution to national unity to hold the divergent elements of the Confederation together in his cabinets. The original coalition between the *"Bleus"* and the "Orange" broke under the strain caused by the execution of Riel and the Manitoba school question. Only Macdonald could keep the "oil and the water together." This is a useful collection, and students of Canadian history will find it a good supplement to their textbooks.

SISTER TERESA AVILA BURKE

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Portuguese Africa. By James Duffy. (Cambridge: Harvard University Press. 1959. Pp. 389. $6.75.)

Amidst the torrent of news concerning emergent Africa, little is heard of the Portuguese possessions. Occasionally there are brief and usually hostile news items. Otherwise our knowledge, both historical and contemporary, is secured from infrequent scholarly articles and monographs devoted to the fifteenth and sixteenth centuries and from contemporary descriptions written by propagandists recently returned from a VIP tour arranged by the S.N.I., the Salazar régime's propaganda bureau.

Based on wide reading and personal observation, Mr. Duffy's volume is a needed and welcome attempt to survey in English the past and the more recent developments of Portuguese Africa. Understandably more emphasis is placed on this and the last centuries than on the earlier years of Portuguese propaganda, although these, too, are given comprehensive treatment. Especially interesting are the author's discussion of slavery and his three chapters on the New State's African policies. Perhaps because it is severely critical of Portugal's role in Africa, the volume at hand is a welcome relief from the quasi-scholarly volumes which the subsidized journalistic historians have given us and, it is feared, will continue to give us.

On the whole, Mr. Duffy's estimate is grim. Comprehensive schemes for progress originating in Lisbon were doomed by the apathy and venality of local officials and by the resistance of special interests; capable and energetic governors were not supported by the capital. "Too little and too late" could be Mr. Duffy's motto for Portugal in Africa. If one accepts his viewpoint, one can easily come to the conclusion that in the main Portuguese efforts in Africa have been a failure.

Readers of this REVIEW will probably be interested in the author's discussion of the missions, both Catholic and Protestant. In treating the former, he is especially weak. He rapidly, perhaps necessarily, skims over the work of earlier times and does not use the extant bibliography. It is surprising that mention is made of only one of the articles and volumes of Father António Brásio and that the review *Portugal em Africa,* the most comprehensive secondary source for past and present Catholic missionary activity, is nowhere cited. Protestant missionary work of the nineteenth and twentieth centuries, while given a few more pages than Catholic endeavors of the same period, is also slightly treated.

Finally, although favorably impressed with the volume, this reviewer would like to mention the general tone of Mr. Duffy's work. After a first reading, one realizes that the author neither likes nor understands the Portuguese. Nowhere and at no time have the Portuguese done what they should have. As one example, every move made by the present government has an ulterior and sinister motive. However, further readings tend to mitigate Portuguese actions: the other nations which obtrude upon the scene have been equally unfortunate.

GEORGE C. A. BOEHRER

Georgetown University

MEDIAEVAL

The Capetian Kings of France. By R. W. Fawtier. Translated by Lionel Butler and Robin Adam. (New York: St. Martin's Press, Inc. 1960. Pp. x, 242. $7.50.)

Professor Fawtier, distinguished French historian, has achieved in this small volume a valuable study of the Capetian monarchy and its relationship to the development of the French nation. He has not written a narrative history of France from 987 to 1328, and he has not been concerned with the monarchs themselves as personalities, although he does include brief biographical sketches of them early in the work. The author's primary purpose is to explain the contributions to France of the fourteen monarchs from Hugh Capet to Charles IV. He does not suggest that the Capetians held concepts far in advance of their age in regard to the territorial unification of a French national state. On the contrary, the author is always conscious of the fact that these are mediaeval monarchs, accepting the prevailing notions of feudalism, its law, and vassalage as an honorable estate. Nor does he make a claim for the enunciation of a clear-cut and definite policy of territorial aggrandizement on the part of any one of these kings. M. Fawtier does hold the strong conviction, however, that this dynasty witnessed the gradual accumulation of land, and the increase of power based on that landholding, from the days of Hugh Capet to Charles IV.

There is no step-by-step development which may be followed in the work. Professor Fawtier chooses a number of subjects related to his thesis and traces each chronologically. Perhaps, this form of presentation and the matter covered will not be of interest to the general reader. To the student who hopes to learn something of the development of French national history, the book may well prove an invaluable acquisition. It is to the latter reader that Professor Fawtier speaks, discussing source materials, evaluating them, and suggesting areas to which interested scholars might well address themselves. It is unjust to see in this capable work, perhaps, the inference that the Capetians sensed what royal power in France might become. Such a point of view would seem unwarranted. In all other aspects M. Fawtier admirably supports his thesis by selective illustrations from documentary sources. His knowledge of the sources is remarkable. These conclusions seem clear. The Capetians were able to hand down the crown in orderly succession from the tenth to the fourteenth centuries—no mean accomplishment in itself. Each ruler accepted in broad outline the policies of his predecessor, giving some continuity to the dynasty. Most impressive fact of all, each of the Capetians showed an ability to seize upon opportunities as they presented themselves, and to turn them to advantage for the crown. Despite the threats to their independence of action, posed by the emperor, pope, and the Angevin kings of England, the Capetians gradually moved toward consolidation of power and territory. This was not accomplished by outright warfare, but by the more subtle means of marriage alliances, claims of wardship, forfeitures of land, and inheritance.

This volume had its origins in a series of lectures prepared by Professor Fawtier in the unhappy period when France was under German occupation. He mentions that he found some consolation in the thought that any nation created on such sound foundations could not be completely destroyed. Professor Fawtier has ably presented an excellent study of the origins of his nation.

Anne Riley Vizzier

University of Arkansas

MODERN EUROPE

The Western Intellectual Tradition; From Leonardo to Hegel. By J. Bronowski and Bruce Mazlish. (New York: Harper & Bros. 1960. Pp. xviii, 522. $5.50.)

This is an important and a very readable book. Indeed, the almost rushed tempo of its streamlined narration tends to conceal the fact that it is also a profound study of our intellectual history. But best of all, as the reader soon realizes, the author's motive in writing it was to communicate certain deeply felt convictions (rather than theses)—about man, society, science, and history—which, to this reviewer, are signs that not only are we approaching the shores of a new "world" of intellectual stability, but that many of our best minds have already touched down and are wading toward it in sure-footed eagerness.

Their narrative is broken into three great "swaths." They are quite conventional; The Expanding World: From Leonardo to Galileo, 1500-1630; The Age of Reasoned Dissent: From Cromwell to Rousseau, 1630-1760; and The Great Revolutions: From Smith to Hegel, 1760-1830. The title of the second, which avoids the age-old concepts of an Age of Reason and the Enlightenment, is symbolic of their approach. In the first place their main line of presentation focuses upon modern man's conceptions of, and "emphasis on the full development of the human personality." In the second they endeavor to demonstrate that his great formative idea has been the "idea of freedom" and that its attainment is contingent upon achieving the right to dissent.

What comes as a surprise, therefore, is that men such as Shakespeare, Cervantes, Milton, Racine, Johnson, and Goethe are only mentioned in passing if at all. The omission, however, is not as serious as it might appear—especially to those who *identify* "intellectual history" with literature, philosophy, theology or the arts. Their purpose is to keep to the level of "life as lived" and to the main stream that runs (full circle in a sense) from Leonardo's "discovery" that nature speaks to us in detail to Hegel's "elevation" of history into an impersonal goddess.

The premise of this study is that the axis of men's intellectual reorientation in the "modern era" was the scientific revolution. In reconstructing that "reorientation" the authors have endeavored to present it as a "movement" rather than as a "development" (history being concerned with men rather than man; particulars rather than generalizations). In doing so Bronowski and Mazlish have, in a constructive way, lifted the narrative out of the dichotomies and the antitheses which have vitiated our thinking for so long. There is no hint here either of a "secularization" of a Christian culture, or of a great forward march of "liberation" from a world of darkness, ignorance, and superstition. Many people will thus miss their traditional symbols of intellectual security. It is important, therefore, to point out that they will also miss, in these facile pages, any attempt to advance, or to defend a secular point of view either as a premise or as a conclusion. The whole question is, in a sense, left open. This is a distinct gain. Indeed, by concluding with Hegel, they have effectively given point to the real problem. It is up to us, as the heirs of the scientific perspective, to endow it with a spiritual significance. Hegel is still the measure of the task that confronts us—and of our failures.

What emerges from these pages is a clarified and deepened understanding of the scientific revolution. The authors are quite in accord with Herbert Butterfield, although they avoid affirming or denying that it stands "second" in importance to the rise of Christianity. In doing so they have, however, reaffirmed in their own way the validity—and the viability—of the historical perspective. In an age which tends to identify "reality" with this or that "truth system," this is their most valuable (and their most hoped for) achievement.

ELDON M. TALLEY

College of St. Catherine

Michelangelo, Volume V. *The Final Period.* By Charles de Tolnay. (Princeton: Princeton University Press. 1960. Pp. 271; plates 376. $30.00.)

With the appearance of this fifth volume, devoted to the last thirty years of the great artist's life, Professor de Tolnay approaches the conclusion of his massive study of Michelangelo. Only the final volume dealing with Michelangelo's achievements as architect and as poet remain to be done. As in the previous volumes, the text, handsomely printed and supported by densely documented notes, is followed by a magnificent collection of plates illustrating every detail of Michelangelo's painting and sculpture during these years, together with all the extant drawings, as well as a number of related works by other artists.

The years with which the present volume deals, 1534-1564, mark a period of crucial reorientation in the history of the Church. They were also years of internal struggle in the soul of the aging artist, a struggle reflected in successive stages in the awe-inspiring Last Judgment in the Sistine Chapel, the personal confession embodied in the frescoes of the Pauline Chapel (the Conversion of Saul and the Crucifixion of St. Peter) and, finally, in the sad tranquillity of the last two Pietàs. While giving full attention to technical and iconographical detail, de Tolnay interprets these works primarily in terms of Michelangelo's brooding contemplation of man's fate, his sense of sin, and his anguished search for assurance of salvation. In the whirlpool of titanic figures circling about the Apollonic figure of Christ, de Tolnay also sees—and this is his original contribution—"a prodigious cosmic vision" (p. 49), removed from time and space, in which the figure of Christ becomes fused with the sun-god Apollo at the center of a limitless universe of astral bodies. A similar hint of the play of cosmic forces, he discerns in the circular motion of the two frescoes of the Pauline Chapel.

The particular quality of Michelangelo's religious experience at this time was partly a carry-over from his earlier Neoplatonism, but it was also in large part determined by the influence of Vittoria Colonna, through whom he became familiar with the teaching of Juan Valdés. There can be no doubt that some of the ideas held by the marquesa and her friends in the 1530's were not entirely in accord with post-Tridentine dogma; but one may question whether the spiritualized doctrine of salvation held by her circle and shared by Michelangelo can be correctly described, without a good deal of qualification, by the formula of "justification by faith alone." The quotations from Michelangelo's poems which de Tolnay presents as proof of the artist's acceptance of this doctrine (pp. 56-57), at any rate, do not seem to carry the implications usually associated with it. A fuller treatment of the diverse tendencies embodied in the early Catholic Reformation would be needed to place the lonely soul of Michelangelo in its proper perspective in relation to the contemporary religious scene.

WALLACE K. FERGUSON

University of Western Ontario

Representative Institutions in Renaissance France, 1421-1559. By J. Russell Major. [Studies Presented to the International Commission for the History of Representative and Parliamentary Institutions, Volume XXII.] (Madison: University of Wisconsin Press. 1960. p. ix, 182. $4.00.)

Some historians have written of the Renaissance French monarchy as if Frenchmen from the end of the Hundred Years War were already taking sides in preparation for 1789. By going back to the evidence, some of which he has collected for the first time, Professor Major has undone several of the generally accepted axioms which are supposed to support this view and has produced an extensive clarification and revision of our knowledge of French representative institutions. In his opinion, the monarchy from Charles VII to Henry II had to countenance the dispersal and even fragmentation of many of its powers. The emerging absolutism which is supposed to have rested on the standing army founded by Charles VII, an aristocracy in decline, a bourgeoisie influential at court, and deliberate royal frustration of representative institutions evaporates as each of these notions is deflated. Indeed, the king scarcely ever had to fear the Estates General, and often found it useful to summon it. He usually found the Estates General easier to deal with or to manipulate than the provincial estates. Nor did the estates of 1439, as is sometimes maintained, surrender the principle of consent and thereby thwart the future development of representative assemblies in France.

On the contrary, Renaissance monarchs were prone to consult often and in a variety of ways. It emerges that the magnetic centers of representative assemblies, and of the tradition of consent to taxation, were Languedoc and Normandy, and to a lesser extent, Burgundy, Dauphiné, and parts of southwestern France. There the monarchs generally respected and worked with the local or provincial estates. In Languedoïl circumstances favored the virtual disappearance of active estates. Even there the monarch often sought the consent of lesser groups. Thus the collection of the greater proportion of taxes, the ratification of treaties, the need for advice and co-operation on numerous domestic problems—all involved habitual recourse to the local or provincial estates or to other groups.

It was more convenient and effective to consult locally. Special need, however, might indicate the summoning of the Estates General. Thus early in his reign Charles VII summoned several such assemblies to influence public opinion and to prepare the way for negotiation about taxes with the provincial estates. Likewise in 1468 Louis XI needed the Estates General to confirm the inalienability of Normandy. The problems of a minority and the desire to break a Habsburg marriage alliance were occasions for similar summonses in later reigns. With a few interesting exceptions (which one may read about especially in the author's extensive reinterpretation of the Estates General of 1484), there was general public apathy or even hostility toward the calling of Estates General. Considerations of safe travel, economy, and provincial jealousies, rather than a royal conspiracy to suppress representative assemblies, were the major reasons why Renaissance France did not develop a vigorous Estates General. Professor Major's argument is well documented and persuasive except for an occasionally diffuse style and a point here or there that is pushed too far. His book is an important addition to the preceding volumes of the series of which it is a part.

William M. Daly

Boston College

Royalist Conspiracy in England, 1649-1660. By David Underdown. (New Haven: Yale University Press. 1960. Pp. xvii, 374. $6.00.)

With surprising frequency the Yale University Press publishes studies of the highest quality in seventeenth-century English history. The present book by Professor Underdown is the latest and one of the best of these. He has bravely approached and mastered his subject with unquestionable authority built upon thorough research and remarkable familiarity with the *dramatis personae* of both major and secondary importance.

The execution of Charles I immediately confronted the royalists with both the stark reality of political and military defeat and the urgent necessity (if their lives, estates, and positions were to be secure) of restoring as quickly as possible the Stuart monarchy under Charles II. To that end there evolved a badly directed, poorly organized, factious, and generally irresponsible royalist underground movement which in the end had little to do with the Restoration. Truth to tell, the conspirators more often than not only managed to turn the Rump, and especially Oliver Cromwell, from their occasional inclinations to treat the 'rebels' compassionately.

The repeated failures of royalist conspiracy grew from the first out of the basic disagreement among the 'parties' as to how the restoration might be best achieved. The 'Louvre' group, centered around Henrietta and Jermyn, believed that the royalists could not succeed without Presbyterian support—invasion from Scotland. The 'Old Royalist' group, directed by Hyde, Nicholas, and Ormond, shunned such an alliance in favor of a conspiratorial policy that would destroy the Rump and win the allegiance of the moderates of all parties. A third group of royalists, the 'Swordsmen,' who rallied behind Prince Rupert, had little in common except personal jealousy of the other two groups. A multitude of smaller 'parties' of followers of prominent royalist exiles added to the administrative disorder of royalist conspiracy. The plans of the 'Sealed Knot,' directed by a central committee of six moderate royalists of national reputation who had the approbation of Charles II, were continually hampered by less responsible groups of royalists who could not abide its studied over-caution. Neither the Sealed Knot nor its major competitor, the 'Action Party,' pulled off any rising for the king that had any national success. Thurloe's extraordinarily competent spy system, the defection of Willys (one of the Knot's central committee) to the republicans, and the neutrality of prominent, influential men like Fairfax, also made successful conspiracy abortive.

Professor Underwood need not have made such an extensive defense of his topic or of his approach in the preface. In unravelling the secret correspondence of the Sealed Knot with cypher-keys, in correcting Gardiner and Firth on more than a few points, and in writing the definitive work on royalist conspiracy, he has rendered the profession a significant service. If there are weaknesses, perhaps, they are that the minor characters of the plots need not have been so extensively identified, and the important support of the Roman Catholics, almost to a man royalists, especially in the north, merited more than occasional and passing attention.

MARTIN J. HAVRAN

Kent State University

An Introduction to Eighteenth Century France. By John Lough. (London: Longmans, Green and Co., Inc. 1960. Pp. xv, 349. $5.75.)

Like many studies on France during the years 1715-1789 this volume may be classified as another explanation of the coming of the French Revolution. In the first three chapters, describing the position of the peasantry, the townsmen, and the two privileged orders, the indebtedness of the author to the studies of Labrousse is clearly evident. The following three chapters are devoted to the course of principal events within the earlier (to 1743) and later periods of the reign of Louis XV and the reign of Louis XVI. But in all six chapters the major theme is the effort of the aristocracy to regain the influence of which it had been deprived by the absolute monarchy in the preceding century and to reassert its dominance in society. Drawing on recent scholarship, the author presents within this framework an exceptionally well balanced account of the economic misfortunes and social frustrations which the majority of Frenchmen encountered in this period of generally increasing economic progress, and of the recurrent crises, mainly religious and fiscal, in which the parlements figured so prominently. The verdict: efforts at reform were not lacking but they all proved deficient because the monarchy failed to provide effective leadership in rectifying increasingly acute political and social conflicts.

On the other hand, the author is far from dismissing the importance of ideas in the advent of the Revolution. In his two most distinctive chapters—one on the relations between writers and the public, and the other on literary currents—"Literature and Ideas"—he explains the influence that men of letters came to exercise as well as the handicaps which they endured. On the whole, their economic position and their social status improved, especially in the latter half of the century with its wider reading public, because they controlled public opinion—"that mysterious new force." Without them there would in all likelihood have been a revolution but not the Revolution. More particularly, while Professor Lough does show that governmental patronage was greater than frequently stated, it does seem that in the light of such works as Pottinger's *The French Book Trade in the Ancien Regime* (1958) he does exaggerate somewhat the extent to which authors were victimized financially by publishers. Most interesting is the evidence adduced concerning the diminution of exalted style and stilted language in eighteenth-century prose despite their persistence in poetry into the next century. To the summary of the changes in France from 1789 to 1815, presented in an epilogue entitled "The Birth of Modern France," at least this exception may be taken: whatever may be said with respect to the improvement of a portion of the peasantry, *métayers* benefited very slightly, if at all.

As in his earlier *An Introduction to Seventeenth Century France* (1954), the author has interwoven into his account numerous and often extensive quotations from contemporary French—and a few English—sources. Appropriately in a work intended principally for students of literature—and not inappropriately for students of history—the quotations have been left in the original. A most helpful "Index to Authors Quoted" has been appended to the brief bibliography of secondary works. The selection of very appropriate illustrations merits special commendation.

A. PAUL LEVACK

Fordham University

Metternich et Son Temps. By G. de Bertier de Sauvigny. (Paris: Librarie Hachette. 1959. Pp. 272. 900 old frs. [or 9 new].)

This is a unique book. Father de Bertier has in the course of his long, thorough, and illuminating studies of nineteenth-century history gone through most of the numerous traces in words Metternich has left behind him in print and in the archives. From his notes he has chosen the most telling and effective passages and put them together in something much more than an anthology or source book on Metternich and his times, though less, as he carefully explains, than a full-fledged biography. The result is, in fact, a strange but fully successful cross between autobiography and critical history.

After a six-page *aperçu chronologique of* Metternich's career most useful to the reader for constant back reference, Father de Bertier has a long section on "l'homme," Metternich's self-revelations in the famous *Memoirs,* but also in his letters, published and unpublished. Two long chapters, one on Metternich's principles, the other on his methods, follow; the rest of the book brings together systematically Metternich's reflections on his experience of the Germans, the Italians, the British, and the French. All these passages, long and short, are by no means strung along mechanically one after another. Father de Bertier is careful to tie them together, not by mere footnoting, but by critical and explanatory writing of his own that fits neatly into the text. The Metternich that emerges is not unfamiliar, but he is real, rounded, complex—more so than the Metternich of Srbik or of the *Memoirs.*

This result is, indeed, a *tour de force.* What could easily have become a kind of grab bag of odds and ends is, in fact, a neatly unified book, most readable, and no mere anthology. The method could to the great advantage of history be applied to other public figures whose whole lives are, in truth, contributions to political thought, or at least to our understanding of the actual processes of politics, but who have been too concerned with other things to leave behind, as e.g., did Burke, formal philosophical reflections. The method would be especially useful for such contemporaries of Metternich's as Talleyrand or Canning whose traces are so scattered in so many corners. But to use it successfully one would need the intuitive familiarity with the subject, and the literary skills, of a Bertier de Sauvigny, and these are rare.

Crane Brinton

Harvard University

The Second Empire. By G. P. Gooch. (London: Longmans, Green & Co., Ltd. 1960. Pp. x, 324. 30 s/— net.)

This book is a collection of portraits of the leading figures of the Second Empire. It is divided into three parts: "The Family," "The Ministers," and "Friends and Foes." Close to half a hundred personalities are depicted. The emperor and Eugénie merit about thirty pages each, some of the lesser figures no more than three or four pages. Obviously, Gooch makes no pretense to writing either a history of the empire or a biography of the emperor. He aims, however, to produce a finished portrait of Napoleon III, intending that each chapter will somehow add a few strokes thereto.

The final result of Gooch's unorthodox organization is not very satisfactory. No total picture emerges, only a blurred image. Especially unfortunate is the author's decision to conclude the book with fragmented treatments of several dozen lesser lights of the Second Empire drawn from the world of the nobility, the Church, the political parties, and letters. Little effort is made to tie these people together. One feels at times that all that is lacking to make this a biographical dictionary is an alphabetical arrangement of the subjects. Comparison is inevitable between this book and the recent *Gaslights and Shadows* by R. L. Williams. The latter was organized in much the same manner, although Williams was content with treating no more than ten personalities of the period of whom only two are excluded from Gooch's book: Courbet and Offenbach. Williams' book, however, has a finished quality lacking in this work.

Gooch is at his best and writes with real verve in the chapters dealing with the emperor's family. The author's fine treatments of nineteenth-century aristocratic society stand him in good stead. He writes with obvious relish of the eccentricities and immorality of Napoleon III and his family circle. The chapters on the empress, Morny, Prince Napoleon, and Princess Mathilde are delightful to read. There is also a good but much too brief account of Baron Haussmann and the reconstruction of Paris. Like most recent historians, Gooch takes a reasonably sympathetic view of Napoleon and his consort. Gooch's Napoleon III is a kind, sincere, well-intentioned, and social-minded individual. His wife is lonely and misunderstood, authoritarian but tragic. Her leading role in furthering the outbreak of war with Prussia in 1870, Gooch does not try to minimize.

As an apparent concession to the fairly popular trade for which this book is intended, there is no documentation. The author quotes extensively without giving an inkling of the sources employed. A favorite device is the use of extended "conversations" between the principals—again, no sources cited. There is a five-page critical bibliography.

Leon Bernard

University of Notre Dame

Bismarcks Ringen um Deutschlands Gestaltung. By Otto Becker. Edited and completed by Alexander Scharff. (Heidelberg: Verlag Quelle & Meyers. 1958. Pp. 963. DM 58.)

This massive study of Bismarck's labors in bringing about the unification of Germany is indispensable for anyone trying to unravel all the threads of his intricate and half-submerged diplomacy between 1862 and 1871. Through exhaustive research and long reflection on the problems involved, Becker has been able to throw new light on Bismarck's constitutional plans and has widened our knowledge of his diplomatic activities, especially in his relations with the German states. It is unfortunate that the author died before he had finished his manuscript. His friend, Alexander Scharff, wrote the last two chapters and also added a warm eulogy of Becker in his foreword.

The most important contribution made by Becker is his correction of the traditional view that Bismarck personally preferred a weak executive power. The statesman himself was responsible for this fiction in that he always claimed that his constitutional proposals of 1866 for the new North German Federation provided only for a chancellor who would be nothing more than the representative of the Prussian Minister of Foreign Affairs. He also insisted that his choice for the chancellorship was Savigny, a staunch states-rights conservative, who favored a constitution patterned along the lines of the old German Confederation, except for Prussia's assumption of supreme military power. Only the demand of the liberal majority in the new parliament and Savigny's desire for equality with Bismarck led, Bismarck insisted, to his decision to assume the chancellorship himself.

Becker conclusively proves, however, that Bismarck actually intended to assume that office himself. Both Savigny's basic views and his ambition made him unacceptable even as a subordinate. That Bismarck had a better understanding of the problems involved is obvious, but one wonders if Savigny's long friendship with the Prussian statesman and his labors for the Prussian state did not call for more tactful handling than he received. Becker's inference that his resentment against Bismarck influenced his actions as a founder and prominent member of the Catholic Center Party, is probably valid in any case.

If he does not produce revisions of similar significance on other Bismarckian problems, Becker does heighten our appreciation of the statesman's infinite resource in getting around barriers, his wise moderation in the pace of unification, and his skill in steering a course between the advocates of a pure Prussian *Machtpolitik,* the defenders of the *status quo,* and the liberal nationalists. Becker's enthusiasm for his subject is understandable enough when one considers the magnitude of Bismarck's task and his sheer virtuosity in achieving his goal.

However admirable his scholarship may have been, the author's basic view of Bismarck would have been more appropriate in the period before 1914. All of the statesman's policies found justification in the high ethos of the unification movement. Unlike a growing number of German historians, after 1945, Becker was apparently not tortured by doubts as to whether Bismarck had combined Prussian power and German idealism in an ethical union. One can only speculate as to what Becker would have done with the chancellor who sponsored the *Kulturkampf,* persecuted the Socialists, and considered a *coup d'état* against his own constitution in 1890.

JOHN K. ZEENDER

The Catholic University of America

New Cambridge Modern History. Volume XII, *The Era of Violence, 1898-1945*. Edited by David Thomson. (New York: Cambridge University Press. 1960. Pp. xx, 602. $7.50.)

This is a brave book. Unlike the others in the series it has no predecessor, and seeks to place some order on the tangled threads of the last fifty years. It, ". . . is concerned," say the editors, "with the processes of change which brought about this transformation in the content and context of European civilisation." The task involved in selecting material from 'superabundant' sources, avoiding the pitfalls of personal experience, absence of the historian's privilege of informed hindsight, will be appreciated by anyone who has attempted even one small corner of this vast field. Yet, the authors feel they are compensated by the value of the sense of immediacy, the 'feel' of events, and appropriate presuppositions for understanding. The very immediacy of their interpretation will be valuable for the future historian, and not to attempt the task would be to abandon the field to 'soothsayers and prophets.' All of the contributors are from the English-speaking world of learning. Naïvely, perhaps, this is looked on as an advantage, inasmuch as any 'prejudice is more likely to become apparent and therefore discountable,' than if it lurked behind a diversity of contributors. Be that as it may, no particular form or method is imposed on the contributors, each of which is a scholar in his own particular field, and expected to conform to the rigorous canons of scholarship while conscious of the fact that no 'final verdicts' can be reached in one generation.

The older editors of the *Cambridge Modern History* dealt with an almost exclusively European stage; the present editors have had to project their material over a world-wide screen. A world which had been influenced by practically every facet of European life and culture by 1900, and by 1945 would be well on the way to rejecting this influence with the possible exception of the Industrial Revolution. Hence there are lengthy articles on the United States, Latin America, Africa, Asia, the Pacific Ocean and the British Commonwealth. Social and economic life and the changes therein are well treated. Science and technology and their impact on armed forces and the art of war, land, naval, and air forces, also have their place. There are the usual articles on diplomacy, international relations, World War I, with its concomitant peace and the league. World War II is not treated *in extenso*. An attempt is made to sum up the literary, philosophical and religious thought of the era, a poor attempt in this reviewer's opinion.

The future reader may be intrigued by the title, 'Era of Violence.' According to the editors, in 1900 European civilization was mentally, psychologically, and spiritually in a condition of 'crisis.' Liberalism and democracy were confronted by the equally potent forces of imperialism and militarism, as well as the other ills generated by the nineteenth century. The era was marked by three great cataclysms, two world wars, and a crippling economic depression between them. Europe's increased capacity for creating material power made it prone to abuse that power in acts of violence. It has as yet, despite the multiplicity of instruments and organizations for peace and world order, not found a way to control this power-violence factor, except by increased power. Violence, then, is the characteristic of the era, though perhaps not the only characteristic. The editors end on a note of doom: ". . . civilization was entering on a world of relativity in which old absolutes whether of truth or value, seemed no longer operative." This seems overly pessimistic since the genius of European civilization has lain in the fact of its ability to overcome whatever deep pitfalls it has dug for itself.

EDWARD J. DUNNE

St. Peter's College

Poland in the British Parliament, 1939-1945. Volume II, *Fall 1941-Spring 1944.* Edited by Waclaw Jedrzejewicz. (New York: Jozef Pilsudski Institute of America for Research in Modern History of Poland, Inc. 1959. Pp. xviii, 607. $10.00.)

This is the second of a projected three-volume work of documentary material relating to Polish history during World War II based on excerpts from the parliamentary debates. Professor Jedrzejewicz, ex-diplomat and ex-Polish cabinet member, now teaching at Ripon College, Wisconsin, has included supplementary documents, some published for the first time, as well as an explanatory commentary, further documented.

Volume I ended with Hitler's attack on Russia and resumption of Polish-Soviet diplomatic relations in July, 1941. This volume relates the progressive deterioration of those relations beginning with Stalin's hedging on his promise to outfit a large London-orientated Polish army on Russian soil. The debates cover Nazi atrocities, proposals of a Polish-Czechoslovakian federation rejected by Benes for a Soviet-guaranteed independence, the Katyn Forest massacres disclosure and consequent rupture by indignant Russia in May, 1943, Churchill's slow bending to Stalin's demands at Teheran, Mikoajczyk's fruitless attempts under allied pressure to deal with a de facto disintegrating situation while maintaining a hypothetical united war front, etc., until Moscow's announcement of its puppet regime for Poland in July, 1944.

Without quibbling about the numerous printing errors, it can be said that the book successfully lays bare the geopolitical sinuosities of Soviet wartime diplomacy as it obscurely evolved, to the present-day discomfiture of western consciences. The volume includes a special chronological table of contents and an adequate name index. The best digests of the Katyn Forest massacres and the Curzon Line dispute which the reviewer has seen anywhere are found in the appendices. The select bibliography introduces some new foreign sources, but it is deficient in periodical material. No public or university library can afford to be without this source book.

WALTER J. KAPICA

Carroll House
Washington

UNITED STATES

The American Heritage Book of the Pioneer Spirit. Edited by Richard W. Ketchum. (New York: American Heritage Publishing Co., Inc.; Distribution by Simon and Schuster, Inc. 1959. Pp. 394. Regular edition $12.95; de luxe edition $14.95.)

This is the third in a series of major books published by the American Heritage Publishing Company. In visual appeal and readability it is the equal of its handsome predecessors, *Great Historic Places* (October, 1957) and *The Revolution* (October, 1958). This volume was planned and designed by ten research specialists who worked under the direction of Richard M. Ketchum, associate editor of *American Heritage* and head of the company's book division, who also wrote the introduction. Professor Allan Nevins is the author of prologues for the fifteen chapters, while the 150,000 words of narrative are the product of Alvin M. Josephy, Jr., Peter Lyon, and Francis Russell.

There are more than 480 pictures, of which 150 are in full color. These include period paintings and portraits, crude pioneer drawings, photographs, and rare early maps. Three colorful sixteen-page picture portfolios illustrate the early, often distorted European view of America, the pioneer's idea of the land between the Atlantic and the Mississippi, and the old Wild West. The illustrations alone are worth the price of the book, and the index of six pages is as complete as one could desire. The interpretation of the meaning of "pioneer" is broad, indeed, but, perhaps, properly so. Columbus and the early Spanish, English, French, and Dutch explorers are considered, but so also, among others, are the fathers of the Constitution, Nathaniel Bowditch, the New England whalers and missionaries to the Pacific, P. T. Barnum, Commodore Perry, Horace Greeley, Harriet Beecher Stowe and Carry Nation, the suffragettes, Horace Mann, Miss Helen Keller, and her teacher Anne Sullivan, the inventors Fulton, Whitney, Morse, and Field, Samuel Colt, and Isaac Singer, the railroad builders Harriman, Hill, Huntington, and Stanford, John James Audubon, Commodore Vanderbilt, and John D. Rockefeller, Horatio Alger, and Samuel Gompers, Upton Sinclair, and Senator LaFollette, Alexander Graham Bell and Thomas A. Edison, Theodore Roosevelt, and George Goethals, the Wright brothers, and the astronomer George Ellery Hale. This is certainly as catholic a group as could be assembled under one heading, and there are undoubtedly those who will complain that the book's organization suffers somewhat from this fact. Some may question the lack of footnote references, but there is really no new information here to be substantiated. The volume unquestionably makes an ideal gift book for an elementary or secondary school student, a college undergraduate, or simply for a friend who is a dedicated history "buff."

JAMES H. BAILEY

University of Richmond

History as Romantic Art. By David Levin. (Stanford: Stanford University Press. 1959. Pp. x, 260. $5.50.)

To David Levin "the writing of history is a literary art." He has studied the themes, characters, and language in the major historical works of John Lothrop Motley, Francis Parkman, William H. Prescott, and George Bancroft in an effort to delineate the geographical and cultural attitudes which were common to all of them, and to show the relationship between their assumptions and their techniques of writing. The result is an intriguing book which combines intellectual history with literary criticism. Levin believes that the works of these four historians suggest the impossibility of divorcing literary methods from historical theory. Romantic assumptions affected each man's decision to write history, and drew him to his particular topic. Each man looked upon history in terms of a steady development toward nineteenth-century America. Despite their conceptions of heroes, their inconsistencies, their religious and racial biases, their tendencies to view history as a moral drama, and the historian as an artist and a judge, they gave their volumes an order and a significance which is often lacking in works written in more recent times. By exploiting the most effective conventions of their day, they were able to write histories which provided "a foundation in documented fact for the tension between form and essence, head and heart, civilization and Nature, that preoccupied so many of their contemporaries." It is for this reason that Levin believes that these men belong at the center of "the American Renaissance."

Of particular interest to readers of the REVIEW is the chapter on "Priestcraft and Catholicism" in which the author analyzes the passages on the Church and on Catholics which appeared in the works of the four New Englanders. None of the four had much use for theology, and their religious and political backgrounds made it difficult for them to understand a total religious conviction. They differed on the extent to which they passed judgment on the character and the actions of individuals. Motley went further than the others in the use of simplified contrasts and distortions to create a desired image. But Levin reminds us that these four historians "were anti-authoritarian and anti-clerical before they were anti-Catholic."

Here is a fine, compact, well written book which should be welcomed by students of historiography and methodology. Footnotes are arranged by chapters in a special section at the end of the volume. An index and an attractive printing enhance the value of this book.

HAROLD D. LANGLEY

Washington, D. C.

Santa Fe. The Autobiography of a Southwestern Town. By Oliver La Farge. (Norman: University of Oklahoma Press. 1959. Pp. xviii, 436. $5.95.)

Among the many volumes recently written about the Southwest the present work of Oliver La Farge, well-known literary figure and anthropologist, stands out for its uniqueness of conception and local appeal. Few cities of the United States have had a history as colorful, varied, and intriguing as Santa Fe, New Mexico, and it is with the happenings of the last 100 years as described in the local newspaper that the author is concerned. Although the episodes chosen are not solely those which occurred within the city but range over a greater area of the Southwest, the uniqueness derives from the fact that the social transformations taking place from 1849 to the present time are so chosen that the reader is able to sense their development and appreciate their influence. In fact, it is by means of a judicious choice of articles from the present newspaper, the *New Mexican,* at one time called the Santa Fe *Republican,* that the social history of the city is developed. Where either historical or geographical orientation is needed the author very cleverly, but succinctly, provides a preface. In the selection of the news articles Mr. La Farge made use of the competent services of Arthur N. Morgan, a veteran newsman who has lived in Santa Fe for several decades.

Beginning with the first article dated November 28, 1849, when the *New Mexican* was a weekly, and ending with that of December 2, 1953, captioned: "Charge Mockery. Zunis Protest Dances by Scouts," the autobiography of the city covers such varied topics as politics (highly biased), guns and lawmen, civic development, the influx and influence of artists, and attempts at modernization. With his well known love for and interest in the Indian, both of the pueblo and plains, it is but natural that the author should devote a substantial section to this issue which troubled the Southwest for many decades. A person desiring a broader historical picture of Indian life and development from 1848 on would accomplish this in part by reading the articles on the depredations of the Apaches and Navajos, their forced settlement by American troops on reservations, the gradual antagonism which arose between pueblo Indians and local whites based upon the possession by the former of thousands of supposedly unused acres, the formation of the all-pueblo council in 1922, etc. In addition, one comes across a varied number of items describing the turmoil resulting from the discovery of short-lived gold and diamond deposits, the advent of the railroad, the unsuccessful attempts at statehood in 1890, 1902, and 1906, the era of famous Senator Cutting from 1912 to 1935 when he was killed in an airplane crash, the influx of artists of national stature and their influence upon the city, and even humorous items for a present reader though serious in those days as, e.g., this one of October 2, 1895, which reads, in part, as follows: "Young men, ye who dally with the innocent-looking cigarette, stand up. Do you know what scientific research has taught the people of this enlightened age about the cigarette? No? Well, here it is as revealed by a chemical analysis recently made: The tobacco was found to be strongly impregnated with opium, while the wrapper . . . was proved to be the most ordinary quality of paper whitened with arsenic. . . ."

As Paul Horgan states in his foreword, Mr. La Farge's book "has the double interest of reflecting both local and national events with the particular vivacity of opinion and temper characteristic of Santa Fe." For someone who has just recently moved to the Santa Fe area, or even to the Southwest for that matter, and upon whom the historical, cultural, and geographical enchantment has just begun to dawn, *Santa Fe: The Autobiography of a Southwestern Town* is a must.

STEPHEN DONLON

St. Michael's College
Santa Fe

American Labor. By Henry Pelling. (Chicago: University of Chicago Press. 1960. Pp. vi, 247. $5.00.)

Why was there no effective American labor party? Why was American organized labor less successful than its counterpart in industrial Europe? Why was there so little revolutionary activity in the United States in the last quarter of the nineteenth century? Why is there a record of corruption in the American labor movement? These are some of the questions answered by the British labor historian, Henry Pelling, in *American Labor.* Professor Pelling, of Queens College, Oxford, gives us a concise, well written narrative history of the American labor movement from the servant and free labor of the colonial period to the Hoffa antics revealed by the McClellan Committee. The book is based on secondary sources, and there are no footnotes, though it is evident that the author has made use of the most recent historical scholarship as well as some old stand-bys.

American Labor covers the same ground as Foster Rhea Dulles (1949) and Joseph G. Rayback (1959) did in their comprehensive surveys which are, perhaps, too detailed. Pelling, however, subordinates detail without neglecting the major events in the American labor movement. He believes that, for the most part, American workers from the colonial period to the twentieth century enjoyed an increase in real wages. Richard B. Morris, Paul H. Douglas, and Paul F. Brissenden have all ably documented this thesis, though Pelling does not cite in his bibliography the studies of Douglas or Brissenden on real wages. Of course, many visitors to America commented on the high wages paid to the workers here. Alexis de Tocqueville, Matthew Arnold, James W. Bryce and, in our day, Father Raymond L. Bruckberger, O.P., were among those who noted that the American workers were and are better paid, housed, and educated than their European counterparts.

Why were American workers favored with such conditions? Professor Pelling's answer reveals a wide grasp of the main currents in American history, focusing attention on the three basic factors which have affected the status of the American worker: the scarcity of labor, the frontier, and immigration. It is one of the strengths of the book that Pelling makes use of these in answering this and the other questions posed.

THOMAS J. CURRAN

St. John's University
New York

The Autobiography of Thomas Jefferson. Edited with an introduction by Dumas Malone. (New York: G. P. Putnam's Sons. 1959. Pp. 119. $2.50; paper .95.)

The Slave States (Before the Civil War). By Frederick Law Olmstead. Edited with an introduction by Harvey Wish. (New York: G. P. Putnam's Sons. 1959. Pp. 255. $2.50; paper $1.25.)

Thomas Jefferson is regarded by his distinguished biographer, Dumas Malone, as "the fullest American embodiment of the ideals of the Enlightenment." Malone's preface to Jefferson's autobiography serves as a useful introduction for the general reader. In his autobiography, Jefferson describes his political philosophy from the time he penned the Declaration of Independence down to and including his appointment as the first Secretary of State. Jefferson, who was sure that the "day was not far distant" when abolition would be an accomplished fact, was just as certain that "the two races, equally free, cannot live in the same government. Nature, habit, opinion have drawn indelible lines of distinction between them" (p. 62). On the question of the Supreme Court, he lamented "that our Judges are effectually independent of the nation," and he deemed "it indispensable to the continuance of this government, that they should be submitted to some practical and impartial control" (p. 91). In 1820, two years before he wrote the autobiography, Jefferson was even more explicit: "to consider the judges as the ultimate arbiters of all constitutional questions . . . would place us under the despotism of an oligarchy" (Jefferson to Jarvis, September 28, 1820, Jefferson MSS.).

If Jefferson emerges from his autobiography without either the halo of perfection or the devil's horns, it is because of his refreshing frankness. Yet one of the things he was less than frank about was his attitude toward the Catholic Church. For that we have to turn to his private correspondence with John Adams where one finds an item of this kind, e.g., "were the Pope . . . to send in mission to us some thousands of Jesuit priests. . . . I suspect that we should deem it and treat it as a national aggression on our peace and faith."

Harvey Wish, author of *Society and Thought in Early America* (New York, 1950), has edited the second work under review from the original four volumes that Frederick Law Olmsted compiled from his newspaper articles. Mr. Wish has also contributed a lucid introduction placing Olmsted in his time and culture. Olmsted, a Connecticut Yankee, originally wrote this account of life in the South in the 1850's for the New York *Times*. The book is the result of fourteen months of travel and observation in the anti-bellum South. Like Jefferson, Olmsted stood for gradual abolition, and though he was not as convinced a segregationist as the founder of the Democratic Party, he was more than skeptical about the chances of integration (p. 31). As regards secession, Olmsted felt unlike his contemporary, President Buchanan, that force should be used against it (p. 234). The jacket of this book proclaims Olmsted's "total lack of bias," a statement that would ring much truer had it not been for Olmsted's inexplicable anti-Semitic bias concerning the " 'dirty, smelly German Jews' and their allegedly avaricious dealing with the Negroes. He was ready to credit the various anti-Jewish stories that were retailed to him" (Wish's introduction, p. 26). Olmsted's account of the South in the decade prior to the Civil War is interesting and helpful. The publisher is to be congratulated in providing the historical craft with two excellent and inexpensive tools.

HERBERT J. CLANCY

Fordham University

The Letters and Journals of James Fenimore Cooper. Edited by James Franklin Beard. Two volumes. (Cambridge: Belknap Press of Harvard University Press. 1960. Pp. xiv, 444; viii, 420. $20.00 the set.)

These two volumes in the projected definitive edition of the correspondence and journals of James Fenimore Cooper are the first fruits of an assiduous labor on the part of the editor. In the course of a persistent search covering a wide geographical area and an amazing variety of repositories James Franklin Beard has uncovered much hitherto unpublished material. And he has fulfilled his editorial task with rare distinction. The introductory essay, the explanatory notes, and above all, the careful and perceptive identification of a remarkable number of individuals, the obscure as well as the more prominent, combine to produce a work of exceptional scholarship. The Belknap Press has co-operated with a physical format worthy of its content in every detail.

James Fenimore Cooper is, of course, a well known figure—made so through some thirty novels and other writings. In addition, his grandson, James Fenimore Cooper, published in 1922 the two-volume *Correspondence of James Fenimore Cooper* drawn from the family collection. Cooper has been the subject of biographical studies by Thomas R. Lounsbury (1882), W. B. Shubrick Clymer (1900), Henry W. Boynton (1931), and James Grossman (1949). The editor of the current *Letters and Journals* points to the significant role of Robert E. Spiller among modern scholars both in the evolution of a "new image" of Cooper and in the discovery of new manuscript sources. Professor Spiller's contributions include *Fenimore Cooper, Critic of His Times* (1931), *A Descriptive Bibliography of the Writings of James Fenimore Cooper* (with Philip C. Blackburn, 1934), and critical introductions for various editions of Cooper works.

The material presented by Beard serves to enrich and to sharpen understanding of Cooper as an individual, as the first professional American writer, and as a critic of American society. More than half of Volume I and all of Volume II deal with the years 1826-1833 when the novelist was living abroad with his family. For the student of American culture this portion has special value both for the observations on the European scene by an American and for the impressions of European attitudes to the United States and to Americans which Cooper recorded in detail. The story of his efforts to counteract misconceptions through writing and personal contacts is an interesting one. Similarly, his efforts to interpret European events such as the revolutions of 1830 to correspondents among his fellow countrymen produced intelligent, even astute reporting. During this period Cooper was by no means out of touch with developments at home. His discussion of key domestic issues, e.g., the nullification controversy, provide a useful footnote to the early Jacksonian period.

The two volumes under review are a promising beginning for Professor Beard's undertaking. May the subsequent volumes appear promptly to satisfy the anticipation of treasure to come engendered by the first!

MADELEINE HOOKE RICE

Hunter College of the City of New York

To the Golden Door: The Story of the Irish in Ireland and America. By George Potter. (Boston: Little, Brown and Co. 1960. Pp. viii, 631. $6.50.)

This book deals with Irish emigration to the United States from the famine of 1822 in Ireland to the outbreak of the American Civil War, thus covering what is, perhaps, the most interesting period in the history of the subject. During these years emigration from Ireland first changed in character as Catholics in increasing numbers joined the customary stream of Protestants which had been flowing from the north since the early eighteenth century. Then, the emigration grew in volume at an unprecedented rate as social and economic decay forced more and more people to leave Ireland. Finally, the Great Famine cast a tide of Irish humanity on the shores of America which foreshadowed the massive migrations from southern and eastern Europe of half a century later and produced similar feelings of consternation and alarm among Americans.

While the Irish brought no technical skills to America which might have enabled them to rise rapidly in the social scale, they had certain aptitudes for life in America. They spoke English, and whatever else they had been deprived of in their own country, they at least knew how free political institutions worked. Their clergy, too, almost alone in Catholic Christendom, felt no need for the backing of the state in their work. Mr. Potter has recognized the importance of religion and politics in the history of the Irish in America and made them central themes of his book. Indeed, he claims that the "two powerful forces" which made modern Ireland were "an intensified and self-conscious Catholicism and a growing awareness of, and interest in, politics as a means to the end of Irish nationality." It was these characteristics which made the Irish so prominent in building up a powerful church organization in a country hitherto almost wholly Protestant, and also in the less estimable task of manipulating city politics and entrenching themselves in the structure of the Democratic Party.

It would be a pity if this valuable book were neglected by the general reader on the one hand because of its bulk, and by the academic historian on the other because of its complete lack of the scholarly apparatus of footnotes and bibliography. The only reference to authorities, indeed, is in the second paragraph of the biographical notice which appears on the dust jacket. Yet to anyone who knows the field, it is clear that the late George Potter read deeply and researched widely to make such an exhaustive survey of the causes and nature of Irish emigration and of emigrant life in the United States. It is to be hoped that this pioneer study will be widely read and prove an inspiration for many studies in church history, political history, and social and economic history, whether local or general, which its pages suggest.

E. R. R. Green

University of Manchester

Journey to America. By Alexis de Tocqueville. Translated by George Lawrence. Edited by J. P. Mayer. (New Haven: Yale University Press. 1960. Pp. 394. $6.50.)

We now have a complete English translation of the travel diaries and notebooks kept by Alexis de Tocqueville when he travelled through the United States and Canada during 1831-1832, in the company of Gustave de Beaumont. *Journey to America* comprises fourteen notebooks, which record discussions on politics, government, law, religion, education, social characteristics, penology, Indians, free Negroes, slavery, and other subjects —interviews and conversations which Tocqueville had with a variety of North Americans, from a former president to pioneer farmers along the edge of the western frontier. There are pocket notebooks providing an itinerary of impressions and observations, and an assortment of statistical data. Two alphabetic notebooks, two books designated simply "E" and "F," and a sketchy set of notes on Chancellor Kent's *Commentaries* contain information and speculations arranged topically. These show the French scholar at work organizing, synthesizing, and raising questions to guide his future research. The book concludes with two narrative essays, both published earlier by Beaumont: an account of a journey taken to Lake Oneida, and a brilliant descriptive analysis of the American frontier, based upon an exploration of the Michigan Territory between Pontiac and Saginaw.

A book of this sort requires a word about its technical apparatus. Like its predecessor, *Journeys to England and Ireland,* this volume is, in a sense, a by-product of Mayer's French edition of Tocqueville's *Oeuvres Complètes.* At the risk of appearing ungrateful for an English rendition of Tocqueville's American texts, one might complain of the excessive economy used in presenting this important source. The index (almost entirely subject-entry) is comprehensive, so far as it goes; errors and deletions in the original manuscript are noted; but for information on the many characters and situations referred to in these notebooks, the editor cites continually the footnotes and index of George W. Pierson's authoritative chronological study of the American manuscripts, *Tocqueville and Beaumont in America.* Mayer feels that "Tocqueville's *texts* must from now on be studied in the form in which we present them here, for Pierson has used faulty and incomplete transcriptions. . . ." It is true that George Lawrence's translation is less awkward, not so literal as Pierson's. Nevertheless, those interested in close study of the subject will find *Journey to America* and Pierson's work, with its superb detail and its lavish presentation of the texts, necessary companion volumes.

These scholar's notes might well stimulate further commentary on Tocqueville's methodology and philosophy of history—judgments of the sort already rendered by Sainte-Beuve, J. S. Mill, Bryce, Mayer, Pierson, and others who have studied *Democracy in America* and its author. That the learned Frenchman considered law (taken in its broad sense to include the constitutional and political machinery) the dynamic principle, the nervous system which gives life to the body politic, and thus the key to understanding the history of a people, is apparent both from a glance at the printed materials used in preparing *Democracy* and from the attention and space given to the subject in these notebooks. Historians who tend to treat history as though it were a positive, empirical science will be disappointed if they expect to find in *Journey to America* all the "stuff" from which Tocqueville developed his classic study of democracy. Many of the building blocks are there, to be sure, but the architectonic form and intellectual strength of *Democracy* are the result of order established among the chaos of factual data, observations and impressions, through the power of ideas. What ideas? Bright, novel hypotheses which forced themselves up out of the mass of data and impressions in his notebooks? No. Despite shortcomings in his earlier formal education, Tocqueville's inquiries and insights proceeded from that body of thought which was common coin among scholars in the arts and sciences from the classical period down to our century—that body of liberal thought recently dubbed (somewhat glibly, though not inappropriately) "The Great Conversation," by Robert M. Hutchins. Most of the important entries in Tocqueville's diaries record familiar scholarly conversations with people educated in the same liberal tradition as himself: Josiah Quincy, J. Q. Adams, W. E. Channing, Jared Sparks, Francis Lieber, F. C. Gray, Charles Carroll, Nicholas Biddle, J. R. Poinsett, and C. J. Ingersoll, to name but a few. Surprisingly, Mayer exaggerates when he suggests that these notebooks have now made it "possible to watch the birth-pangs of *Democracy in America*," and when he claims that a conversation in which Jared Sparks referred to the possible tyranny of the majority provided "the germ of the great chapter" in Tocqueville's study. Alexis de Tocqueville need not have crossed the ocean to learn this truism. Any of his contemporaries having more than a rudimentary education in law, history, and politics, would likely have been familiar with some aspects of this question which had been studied as a ramification of the theory of the mixed constitution since the time of Aristotle and Polybius. During the years that Tocqueville wrote *Democracy,* not only did he consume "with a tireless appetite (de Beaumont is again our authority) the works of Plato, Plutarch, Machiavelli, Rousseau, and Montesquieu," but he "made a close study of Aristotle, Polybius, and, more particularly, the works of Edmund Burke" (J. P. Mayer, *Prophet of the Mass Age,* p. 15). And he enjoyed his preferences among these thinkers, too.

It occurs as an afterthought that this book will provide additional material for those, who in the names of liberalism or conservatism, have of late been struggling to claim Tocqueville as one of their own.

EDWARD F. LEONARD

Iona College

A. Lincoln: Prairie Lawyer. By John J. Duff. (New York: Rinehart & Co., Inc. 1960. Pp. viii, 433. $7.50.)

Here is a fascinating story about a great lawyer written by a lawyer. Since Lincoln's name is so closely associated with the Civil War and the freedom of the slaves, we are prone to forget that he had a distinguished legal career, which, with some political interruptions, extended over a period of twenty-three years. His first associate in the law was Stuart who, like Lincoln, spent much time on politics with the result that the latter assumed considerable responsibilities almost from the start of his law practice. He was later associated with Logan and then with Herndon in addition to his rather tenuous arrangement with numerous lawyers throughout the eighth judicial circuit.

In some respects Lincoln was careless in connection with his bookkeeping, but his pleadings and written memoranda of all kinds show that same precise use of words, as will be found in his correspondence and political statements. He was a clear thinker, a good pleader (referring to written statements of claims), and, consequently, a good lawyer. His practice was not only that of a country lawyer, but in addition to trial work in the circuit court, he appeared frequently in the courts of appellate jurisdiction and in the federal court with his usual success. It is interesting to note that Lincoln was what is frequently referred to as a lawyer's lawyer, meaning a lawyer who in addition to direct contacts with clients frequently received cases for trial from other lawyers. This is significant in view of the fact that he was, in some respects, unpopular with other members of the bar because of his small fees.

This book should enjoy wide popular appeal because the legal career of Lincoln is treated in an interesting and orderly fashion by a man who not only knows and understands Lincoln and his contemporaries, but is able to interpret the legal experiences of Lincoln's life with fairness and objectivity. While Mr. Duff has great respect for Lincoln the lawyer, he also knows and understands his human side which adds value and interest to the book, and he brings to life the color and drama of the old eighth circuit of Illinois with which Lincoln will always be associated. The towns, courthouses, judges, Lincoln's adversaries, and associates are all given fair and adequate treatment. The author brings into sharp focus a way of life which was more than a judicial determination of claims and counterclaims, but in addition, was a kind of theatrical production that furnished political background for the ambitious and entertainment for the settlers.

Lincoln was associated with and opposed by the leaders of the Illinois bar, in his vast experiences in court. One might well speculate if Lincoln's use of words and phrases with care and accuracy were the result of his legal training or a native ability that aided him in becoming a good lawyer. Like most lawyers, he did his best with his side of the case, good or bad. However, when the issues were of far reaching consequence, e.g., the Effie Afton Case, his vision gave indications of a mind capable of knowing how to deal with Hooker and when to issue the Emancipation Proclamation.

THOMAS B. DUNN

Morris, Illinois

A Century of Higher Education for American Women. By Mabel Newcomer. (New York: Harper & Bros. 1959. Pp. xii, 266. $5.00.)

The last century has seen a revolution in women's education and this excellent study by Dr. Newcomer sharply delineates the face of the present in the image of this past. Spanning the 120 years of the existence of higher educational facilities for women in the United States, this survey makes no pretense of presenting an exhaustive and carefully documented history of the higher education of women. Nevertheless, the more important developments of the century are recounted in a lively, clear, and adequately supported fashion, and the entire narrative is spiced with the author's own fund of delightfully subtle wit. Moreover, the volume furnishes us with the first comprehensive treatment of this educational phenomenon since Thomas Woody's *History of Women's Education in the United States* written in 1929 and since outmoded by the rapid and radical changes of the past thirty years. Drawing on forty years' experience on the faculty of Vassar College and offering her work as a tribute to the centennial of her college, Dr. Newcomer broadly sketches the development which began with the opening of colleges for women and the introduction of co-education through its many facets of changing aims and curricula for women students, the problem of finances both from the college's side and from that of the individual student, and the achievement record of college women in the professions, business, home, and civic activity.

Today we have grown so accustomed to the idea that women have the same right to a college education as men that we forget how revolutionary this idea was a little more than 100 years ago when in 1837 we find the first recorded instance of a woman being permitted to attend an institution of higher learning. This was 201 years after Harvard College opened, but the explanation for this great lag between the establishment of institutions of higher learning for men and the recognition of women's claims to such opportunities is easily found. Prior to the nineteenth century the desirability of *any* formal schooling for girls was not widely accepted. It was generally considered sufficient for them to be able to read a little and even writing was not regarded as essential. In fact, there were some who feared that if women learned to write they might forge their husbands' signatures; and if they could read easily they would neglect their household tasks! As Dr. Newcomer so well points out, some of the later prejudices against the higher education of women sound equally absurd today.

Despite the fact that there is now complete acceptance of women's right to higher education, and women may study in any of more than 900 institutions that offer at least a four-year course leading to the bachelor's degree, the author insists there is little room for complacency. If anyone doubts this, let him read and ponder the evidence set forth to support the statement that there is still not general acceptance of the idea that higher education is just as important for women as for men. Concern with this attitude and others such as that touching on the lack of clarity in the goals and policies on the part of educators themselves likewise engages Dr. Newcomer's attention. Catholic readers may take exception in some respects to the author's philosophy of education, but none can gainsay that the problems with which she deals are important and will become increasingly critical in the years ahead.

No educator should neglect this thoughtful, scholarly analysis of that part of American educational tradition associated with the training of women. This stimulating study will also interest the historian and the sociologist, while the ordinary reader will likewise find much to engage him and lead him to an appreciation not only of the subject but of the talents of the gifted author.

MOTHER MARY PETER CARTHY

College of New Rochelle

Portrait of America: Letters of Henryk Sienkiewicz. Edited and translated by Charles Morley. (New York: Columbia University Press. 1959. Pp. xix, 300. $5.00.)

This book deals with the United States as the country looked over eighty years ago to a Polish visitor between 1876 and 1878. The sojourner was a thirty-year old reporter for the Warsaw *Gazeta Polska* who was to win the Nobel Prize for literature in 1905. During his two-year stay in America, he journeyed from New York to San Francisco on the recently completed transcontinental railroad, briefly visited the chief cities along the way, lived for some months near Los Angeles, hunted in the West, and wrote fascinating reports about the new world and its inhabitants for his readers in partitioned-Poland.

Persuaded that "books by foreigners describing their impressions of this country have usually attracted considerable attention among the American reading public," Professor Morley who lectures in Polish and Russian history at Ohio State University has sought to satisfy this curiosity by translating the impressions of a rising east European writer destined to achieve international fame. This translation, though not the first in English, is more complete than its predecessor of more than thirty years ago. Yet even the present rendering is designedly incomplete, including approximately three-fourths of Sienkiewicz's reports from America and omitting duplications, some lengthier geographic descriptions, and miscellaneous comments not likely to interest American readers.

The source of the Polish text is the recent definitive sixty-volume edition of Sienkiewicz's works completed in 1955 by Professor Julian Krzyzanowski of the University of Warsaw—or more precisely, Volumes XLI and XLII, which contain a total of twenty-two reports. The translation with its thirteen "letters" and six connecting "prologues" is thus a one-volume selection and occasional abridgment of the Polish original.

In preparing this translation of the *Letters* which he first came upon in 1951, Professor Morley has also made use of the best recent scholarly studies on the subject, particularly the indispensable timetable of Sienkiewicz's life and the enlightening commentary on the *Letters* themselves by Zdzislaw Najder. He has also benefited from the personal corrections and comments of Professor Krzyzanowski who read most of the manuscript. To round out the volume, Professor Morley has written a nineteen-page introductory essay on Sienkiewicz's American sojourn and the significance of the *Letters,* and appended a detailed eight-page index of names and topics.

The result is a thoroughly satisfying book. A sampling of several passages indicates that the translation is not only competent and faithful to the sense of the original but also lucid and readable throughout in its American idiom. The introduction and the prologues constitute the best commentary in English on the American *Letters* of Sienkiewicz. The *Letters* themselves, while not, perhaps, as profound in their comments on America as those of Tocqueville, have an interest of their own at least equal if not superior to the reports of Charles Dickens and Mrs. Trollope, two other nineteenth-century European visitors to America.

Certainly Sienkiewicz's observations on American democracy, on American women, on American society, on the American melting pot, and particularly on the Polish communities in America, are worth reading and pondering. Of special value is the last, the Polish American, *Letter* which in certain respects gives a truer insight into the rise of Polish settlements in the United States in the nineteenth century than does the overrated sociological treatise of Thomas and Znaniecki on *The Polish Peasant in Europe and America.*

JOSEPH SWASTEK

St. Mary's College
Orchard Lake

In the McKinley Years. By Margaret Leech. (New York: Harper & Bros. 1959. Pp. viii, 686. $7.50.)

Woodrow Wilson had concluded that by 1900, "The President of the United States is now . . . at the front of affairs, as no president, except Lincoln, has been since the first quarter of the nineteenth century." This development he traced to the primacy of foreign affairs during the previous four years. Most certainly, for a president elected in 1896, after a campaign almost exclusively concerned with domestic problems, the subsequent emphasis upon external affairs might well have come as a revelation. But the placid reserve of William McKinley makes it doubtful whether he ever fully understood the import of events which catapulted America into war and world power.

Time and again as one reads Miss Leech's monumental study of the McKinley years one is struck with the remoteness of events scarcely six decades distant. And, despite all of her efforts to add depth to the presidential character, McKinley remains essentially vacuous. The portrait is that of a physically ponderous, decent, gentle, but simple man. He seems the epitome of the American *fin de siècle*. To a nation heavy with wealth and irretrievably involved in world politics, he gave a reign of light presence. Indeed, without the Spanish-American War and the Philippines adventure, McKinley might best be remembered as the president in whose administration inactivity prevailed. One is led to conclude that the extended scope of the presidency recognized by Wilson came in spite of rather than as a result of McKinley.

The last of the Civil War veteran presidents possessed all the staid virtues of the proper gentleman. He gave undeviating allegiance to established values and time honored customs. Though often remembered as the creature of Hanna, Miss Leech makes it amply evident that McKinley dominated the relationship and that it cooled considerably after 1896. One thing is certain, Hanna lived on the periphery of the administration, amply rewarded but influencing slightly presidential action. This book amply supports Walter Millis in his conclusion that the war with Spain was carried out with an absence of aims, policy, and purpose. But it does so without the high good humor that characterized *The Martial Spirit,* an approach precluded by the reverential treatment given McKinley. The imperturbable president managed to convey by his inordinate calm that all went well, something that a more tenacious enemy would have quickly dispelled.

With painfully full detail, the reader meets the First Lady. Ida Saxton McKinley makes Mary Todd Lincoln seem a veritable saint. Demanding, irascible, and epileptic, she drew a patient and anxious forebearance from her husband. Somewhere concealed, there exists an undefined virtue which explains his unswerving love of this pathetic woman. Perhaps, it was his own inarticulate sense of inadequacy. For in beloved Ida, as in his modest Canton, Ohio, home, he possessed the security of a safe haven. When he finally looked uncomprehendingly into the remorseless eyes of his nihilistic assassin, he forgave him. As death came, the twenty-fourth President of the United States sang softly, "Nearer My God to Thee." In that tragic mid-September of 1901, at Buffalo, a simple son of the nineteenth century met the harsh scrutiny of the twentieth century. He died secure in the verities of the past.

JAMES P. SHENTON

Columbia University

The End of American Innocence. By Henry F. May. (New York: Alfred A. Knopf, Inc. 1959. Pp. xv, 413. $5.75.)

Was the period from 1912 to 1917 sufficiently important to mark the end of one era and the opening of another? Henry F. May thinks so. He believes that this five-year period signalizes "the end of American innocence." According to him the United States in the five years just before World War I "underwent a drastic revolution in taste, manners, morals and ideas—all the aspects of life we call culture." Dr. May believes that the standards of the nineteenth century were overthrown by the intellectuals and liberals of the years mentioned. The emphasis is upon the writers of the period, but attention is also directed to preachers, reformers, radicals, businessmen, and fundamentalists. The author contends that this movement of liberation was not evident prior to 1910 and was clearly over by 1917. Although it is referred to as a movement of challenge and revolt, it is also observed that it was "connected at its roots with the dominant American culture it condemned." Furthermore, we are assured that it "was thoroughly moral in its own sense; indeed it believed so deeply in the morality of the universe that it was sure men could get along without moral rules."

The leaders in the movement were said to believe in progress, but this progress was not to be measured in terms of direct election of senators or in legislation helpful to labor unions, which were then as weak as they are now powerful; but rather according to the author, "in terms of free and joyous life for all. Above all, the Liberation was cheerful, still more cheerful than the doctrine of the conservative majority, and equally vulnerable to approaching disaster." Precisely why this period from 1912 to 1917 was one marked by "free and joyous life for all" is not easy to see. A dissenter of the period, George Santayana, is mentioned as well as his essay of 1913 on "The Intellectual Temper of the Age." Unenthusiastic about the liberation, Santayana was of the opinion that "Traditional Christian civilization was dying, and the nineteenth-century forces of atheism, democracy and progress were still gaining." Santayana believed that "anarchy had broken out" but he did not associate anarchy with progress.

Among the many controversial issues of the period was that of immigration. The "immigration problem" became confusing because some progressives wanted immigration to be limited, since it was argued that upright citizens could not be made out of "bad" stock, such as was presumably coming from southern Europe at that time. The young intellectuals reacted violently against the doctrine of Anglo-Saxon superiority. They wanted Italians and Slavs to come here "to leaven the solid Anglo-Saxon lump." As a reward for their sympathy for the southern European immigrants, the young intellectuals were at times accused of racial treason. Presumably the war period tended to complete the destruction of the old order initiated between 1912 and 1917. The author believes that the great flaw in nineteenth-century thought was "its inveterate optimism." Since this attitude was destroyed by the influences at work just before World War I began, the present American civilization is said to be "less happy, less unanimous, and more precarious." An extensive bibliographical essay will prove valuable to those who may, or may not, accept in its entirety the point of view expressed by the author.

PAUL KINIERY

Loyola University
Chicago

The A. F. of L. From the Death of Gompers to the Merger. By Philip Taft. (New York: Harper & Bros. 1959. Pp. xi, 499. $7.50.)

In format, size, and scope this volume is virtually a replica of *The A. F. of L. in the Time of Gompers,* the first half of Professor Taft's monumental study [reviewed by the writer in this REVIEW, XLV (April, 1959), 86-87]. As in the first volume, so also in the present one the author studies the American Federation of Labor "as an institution and as the preeminent labor Federation of the United States and Canada in its time." Referring to general labor history only when it is directly related to the issues covered, he applies the same "self-denying ordinance" to secondary materials which are of minor importance in comparison with the voluminous A. F. of L. published and manuscript records, correspondence, and convention proceedings.

About half the book is taken up with the emergence of the crisis over industrial unionism and the expulsion of the unions supporting the Committee on Industrial Organizations. Not surprisingly, the International Union of Mine, Mill, and Smelter Workers, successor to the old Western Federation of Miners and ever a thorn in the side of the A. F. of L., is shown to have played a conspicuous part, no less than various "federal" unions in the steel, rubber, automobile, and electrical industries, in precipitating the conflict over union structure in the mid-1930's. Taft's sympathies are almost completely with the C. I. O., the formation of which was probably necessary for its educational and agitational influence on the conservative craft-union leaders and the great mass of unorganized workers. In any event, the suspension (tantamount to expulsion) of the C. I. O. unions by the executive council of the A. F. of L. was, Taft devastatingly demonstrates, clearly unconstitutional, that power being legally exerciseable only by a two-thirds majority of the delegates to the annual convention. The author is particularly severe on President William Green who by "frivolous" argument supported the baseless charge that the C. I. O. was an insurrection, instead of waiting, as Gompers would have done, for an adjustment through procrastination and conciliation.

The book has much to say about the great central issue in the contemporary labor movement, viz., the effort to maintain and secure democratically-directed unionism. In opposing totalitarianism, whether Communist or Fascist, the record of the A. F. of L. and its affiliates was consistent and well-nigh flawless. With the "State company unions" in Russia and its satellites the A. F. of L. would have nothing to do, opposing the formation in 1945 of the World Federation of Trade Unions and taking an active part in organizing four years later its democratic competitor, the International Confederation of Free Trade Unions. Chiefly through its Free Trade Union Committee, set up in 1944 with ex-Communist Jay Lovestone as secretary, the Federation persuaded the American occupation authorities to aid the free trade unions of Germany and forced the United Nations belatedly to acknowledge the widespread existence of slave labor in the Soviet orbit. While ever ready to suspend Communist-controlled affiliates, the A. F. of L. hesitated to take similar action against the far more prevalent evil of racketeering in its manifold forms. Action came in 1953 with the expulsion of the International Longshoremen's Association whose corruptionist president, Patrick Joseph

Ryan, vainly protested interference with the union's autonomy. Action is yet to be taken on discrimination against Negroes.

In a true sense Professor Taft's entire work is a commentary on the abandonment since Gompers' death of "voluntarist" attitudes toward legislation and politics. In its determination to defend New Deal and Fair Deal labor laws the Federation established in 1947 Labor's League for Political Education and five years later endorsed Adlai Stevenson for the presidency. While on political and other issues Taft ascetically confines his narrative to the inner life and structure of the A. F. of L., he so well executes this task that this second volume will serve as a basis for broader treatments of later labor history.

Aaron I. Abell

University of Notre Dame

Paul Elmer More. By Arthur Hazard Dakin. (Princeton: Princeton University Press. 1960. Pp. xvii, 416. $7.50.)

Paul Elmer More rests in a forgotten limbo of American writers, his "new humanism" and Christian Platonism viewed by contemporary critics as a creed outworn. In his own day, he was quite a figure, twice nominated for the Nobel Prize. Now for a generation unlikely to pore over the eleven volumes of the *Shelburne Essays* and the highly personalized interpretation of *The Greek Tradition,* Mr. Dakin, the compiler of *A Paul Elmer More Miscellany,* has stitched together this biography largely from More's own writings. Primarily a journal of changing opinions, the book never turns out a full man. More's ideas undoubtedly deserve the focus of attention. Born in 1864, he matured in a literary America dominated by the nice-Nelly critical standards of Stoddard and Stedman and Wendell. At first attracted to Indian mysticism, More turned to the romantics only to be revolted by their confusion of the sensuous and the spiritual and their attachment to the infinitely craving personality. Under the influence of Irving Babbitt, he found himself attracted to the classical values, especially Platonic values. For a generation, as translator and as literary critic, he hammered out standards worthy of Arnold and Sainte-Beuve. The *Shelburne Essays* (1904-1921) date from these years. Even before the last volume of these essays appeared, More had moved restlessly on. He built up an enormous debt to Newman and came finally to think that his own notion of the "traditional experience of humanism" resembled Newman's idea of the Church. By now far apart from Babbitt, More "renew[ed] the association between the fact of Christianity and the theory of Plato."

In happy semi-retirement in Princeton for more than a decade before his death in 1937, he gave his reserved allegiance to the Episcopal Church.

Dakin's excellence lies in his selection from More's writings—More largely tells his own story. The tempered, graceful prose, unstylish today, reveals the man with measured majesty. Yet this technique creates a linear, unanalytical narrative; Dakin adds few direct insights. In deferring to More, Dakin effaces himself and abdicates his responsibilities. His most incisive judgment on More shows up in a footnote (p. 232). Too exclusively a history of ideas, the book slights More's rollicking battle with Mencken and his turbulent years as editor-in-chief of the *Nation*. More's political and economic conservatism—he associated support of Woodrow Wilson with "extravagances of radicalism"—are mentioned only in passing. Only at the end, when Dakin catches the picture of More surrounded by his younger friends in Princeton's Baltimore Dairy Lunch, does More's form take on dimension and a body. Dakin's book fills the need for a careful, intelligent summary of More. Large doses of More are not in demand.

FRANCIS L. BRODERICK

Phillips Exeter Academy

Josephus Daniels in Mexico. By E. David Cronon. (Madison: University of Wisconsin Press. 1960. Pp. xiii, 369. $6.00.)

In 1947 Josephus Daniels devoted the fifth volume of his autobiography, *Shirt-Sleeve Diplomat,* to his ambassadorial experiences in Mexico between 1933 and 1941. Throughout more than 500 pages of disjointed and rambling observations, interlarded with lengthy extracts from his voluminous correspondence, Daniels vigorously defended his Mexican assignment as demonstrating "by acts that the Good Neighbor policy would work." Mr. Cronon has undertaken, in less than 300 pages of text, to revise his doctoral dissertation of 1953, retracing in a detailed and tightly organized fashion a limited number of points discussed in the autobiography. In both books the focus is Daniels himself; the viewpoints, too, are similar in that both authors smile upon "The Good Neighbor Policy," and upon Daniels' contributions to its advancement. Cronon has made intelligent use of the Daniels and Roosevelt Papers and the Department of State records. Approximately one-half of the book is confined to the United States-Mexican controversies over agrarian and mineral claims arising out of the expropriation policies of the Mexican government. The account of the prolonged and highly complicated dispute over the seizure of the oil concessions is a model of lucid analysis.

The readers of this REVIEW will be most interested in Chapter IV which Cronon devotes to Daniels' clash with Michael J. Curley, Archbishop of Baltimore, and the Knights of Columbus, among others, over the ambassador's open sympathy with the aims of the Mexican Revolution. An earlier version of the chapter appeared in the *Mississippi Valley Historical Review* of September, 1958. The drive of the Mexican anti-clericals to supplant religious education with "socialistic" education was the occasion for the criticism of Daniels. Cronon easily defends the ambassador against charges of conscious support of religious persecution; and the adroit handling by Roosevelt of the attempts of some Catholics to turn the incident into criticism of the New Deal, is well told. But the author fails to demonstrate that the elderly, non-Spanish speaking ambassador really understood the ultimate implications of the struggle for control of education. One only has to read Chapters XIII-XV, XXV of *Shirt-Sleeve Diplomat* to realize that Daniels' attempt to explain everything in simple Jeffersonian terms was entirely inadequate.

Cronon is an open partisan of Daniels in the latter's frequent conflicts with Cordell Hull and the officials of the Department of State at Washington. The author obviously favors the folksy "shirt-sleeve" approach to diplomacy as symbolized by the North Carolina newspaperman. But Cronon barely touches upon the dangers to sound administrative practice and lines of authority exemplified in Daniels' exploitation of every opportunity to use his long-time friendship with Roosevelt to frustrate and bypass the Secretary of State on matters of policy. The books by Daniels and Cronon should be read in conjunction, for the latter tends to depict a much more polished and efficient diplomat than is revealed in the pages of the former's autobiography.

ROBERT E. QUIGLEY

Holy Family College
Philadelphia

Issues and Conflicts. Studies in Twentieth Century American Diplomacy. Edited by George L. Anderson. (Lawrence: University of Kansas Press. 1959. Pp. 374. $5.00.)

In the summer of 1957 the University of Kansas held a symposium on the subject noted above in which fifteen American historians were allowed to pick a topic anywhere in the above field. Considered as a whole, the essays show the complexity of problems that our makers of foreign policy have had to face and are still facing in this century. With the exception of the article, "Historical Revisionism," by Professor Sears of Purdue they belie the simple solution. As can be expected, criticism of our actions in foreign policy is the note throughout. Perhaps, a university could hold a symposium entitled "What is Right with our Foreign Policy," for we certainly have come a long way in this area since 1900. Possibly this concern is reflected in the choice of subjects for six are about Asia—the continent where our efforts have not had much success—and two in cultural diplomacy again in an area where we have much to learn. Even where the analysis concerns topics which have been probed many times in most instances the authors have developed some new viewpoints.

An excellent example of this is Professor Gerson's article "Immigrant Groups and American Foreign Policy." Here is a subject that has been worked to death. Few authors, however, have made an examination of the subject for the period since 1945 and this article is of value because it concentrates in this area. The author believes that the influence of ethnic groups in foreign policy is growing because politicians of both parties cater to them. To him, this is unfortunate. To prove his point guidebooks for candidates of both parties are freely quoted, e.g., the advice given by the Republican National Committee to candidates in 1952 in Polish districts: "There are some six million Americans of Polish origin in the United States who are vitally concerned as to our foreign policy towards Poland. . . . It is imperative for any Republican candidate who desires the friendship and support of these people to have a working knowledge regarding Poland." The key word here is vitally. Many Poles, Jews, Italians, or Irish are vitally interested, but it is doubtful whether this pertains to the majority of any of these ethnic groups.

One common concern in most all the essays is cultural diplomacy. Richard L. Walker of the University of South Carolina claims we must make a greater effort in this area in Asia. The Soviet Union, he notes, spends from ten to thirty times as much for their propaganda effort as we do for the U. S. Information Agency. As an example of a well planned cultural exchange, the author cites the visit of Chou En-lai to India in 1956. Because the article was written before the Indian-Chinese border troubles, the author has placed too high a value on these cultural activities. The above action, plus the crushing of the revolt in Hungary, can negate millions of words of Communist propaganda. In reference to our cultural relations to Latin America, William Stokes of Claremont Men's College sees the current anti-Americanism in that region as a defense on the part of the intellectuals of the Hispanic values of their own culture. A second well chosen point is made in the fact that although many of our foreign service representatives speak Spanish, few, if any, have any knowledge or appreciation of Latin American literature.

On the whole, I would recommend these essays, particularly for those in this field. There would be little of interest to the general reader. Catholic colleges and universities could well take the above symposium as a guide to originating one of their own, for in this particular field Catholics and Catholic schools as a whole have not taken very much of a positive interest.

ARTHUR L. HENNESSY, JR.

University of Notre Dame

Image of America. By R. L. Bruckberger. Translated from the French by C. G. Paulding and Virgilia Peterson. (New York: Viking Press, Inc. 1959. Pp. ix, 277. $4.50.)

Father Bruckberger, French Dominican theologian and hero of the resistance, spent the years 1950-1958 in the United States observing and studying the American way of life. *Image of America,* a translation from an earlier French edition, is his re-interpretation of the essential meaning of America for the re-invigoration of western civilization and for those Europeans attracted to radicalism, especially Communism. This book is essentially an historical essay on the contrast between certain American and European ideas, and throughout it the author uses thinkers who exemplify sharply opposite assumptions and viewpoints. Thus, Jefferson is contrasted with Saint-Just on the nature of political radicalism, Henry C. Carey and Henry Ford with Marx on capitalism and industrialism, and Gompers with Lenin on social change.

Father Bruckberger analyzes the American, French, and Russian revolutions and argues that only the American was truly radical since the Declaration of Independence completely broke with the divine right theory which placed political sovereignty in either the king, nation, or proletariat. Ours stressed the primacy of the individual person and we accordingly fitted government to man; the Europeans fit man to a political system. Thus the Americans celebrate an idea in their revolution while other nations memorialize an act of violence, as the Russians celebrate their seizure of power and the French the storming of the Bastille. Yet this American radicalism was no break with the older political tradition of western civilization, for the Americans only resurrected an idea which had declined into near obscurity in Europe by the eighteenth century. The author disputes the claim that the Declaration of Independence primarily reflects the ideas of the *philosophes;* he places more emphasis upon the Judaic-Christian, Graeco-Roman contributions. He asserts that when Congress revised Jefferson's draft it drew upon Puritan thought and experience, thought deeply rooted in the Judaic-Christian heritage. America's political contribution to the West, in his opinion, is constantly to remind Europeans of their lost heritage: primacy of the person, popular sovereignty deriving from God, and the state as a social convenience.

The book's constant and underlying theme—the primacy of the person in the American way of life—is continued in the discussion on industrialism and social change. Henry C. Carey, in Father Bruckberger's opinion, the major formulator of American industrial philosophy, stressed in his break with the English economists that the true goal of capitalism was not wealth and power but the happiness and civilization of man; man was not a mere instrument to be used by capital. Henry Ford put these ideas into effect in 1914 with the doctrine of high wages and low prices which recognized the worker as a consumer and thereby elevated and dignified his status; in his own way, then, Ford was a revolutionist not unlike the contemporary Lenin who also sought to dignify the worker.

Though some of his opinions may be challenged, there is no doubt that the author loves the image he discovered in America. Fortunately, his fine style—at times witty and at times sprinkled with a mild Gallic irony—makes the book interesting reading. Unfortunately, there are no footnotes, bibliography, or index.

JAMES J. HANNAH

University of Santa Clara

LATIN AMERICA

Jews in Colonial Brazil. By Arnold Wiznitzer. (New York: Columbia University Press. 1960. Pp. x, 227. $7.00.)

This is a book that is difficult to classify: it is "popular" and yet authoritative, "objective" and yet (to me) pro-Jewish, written for the general educated public and yet almost gnostic in its use of untranslated Jewish terms. The general lines of the story the author tells are already known, since they are based mainly on the works of Varnhagen and Lúcio d'Azevedo. To these Mr. Wiznitzer adds many details taken from Portuguese and Dutch archives and from Jewish sources. In forty-two pages he tells of the beginnings of the persecution of the Jews in Portugal, their exile, in many cases to Brazil, and the activities of the Inquisition in Brazil which began in 1591. Almost a hundred pages (43-139) are devoted to an account of the Dutch conquest of northern Brazil, the comparative freedom from persecution enjoyed by the Jews in Dutch Brazil from 1630 to 1654, and the successful Brazilian-Portuguese efforts at liberation. The rest of the volume is devoted to accounts of the Jewish congregations in Dutch Brazil (Wiznitzer estimates that in 1645 Jews numbered 1,450 in a total white population of 2,899 in Dutch Brazil [p. 130]), "Late Brazilian Marranos, 1654-1822," and various facsimile appendices.

Although the author continually praises the Dutch for their relative tolerance of the Jews, his historical sense cannot allow Johan Maurits van Nassau to escape scot-free. He notes that Maurits became highly irritated with the Jews who proceeded to gather "63% of the tax farming business" (p. 72), "dominated the slave trade . . . since cash was mostly in the(ir) hands . . ." (p. 72), "often behaved arrogantly toward the Catholic Portuguese and even mocked them" (p. 73); in short, "attempted to get rich as soon as possible" (p. 73); and to form a "state-within-a-state" (p. 131). It must be borne in mind that the majority of these Jews were New Christians who threw off their Christian veneer as soon as the Dutch arrived. The Calvinist ministers soon accused the Jews of "slandering the Christian religion" (p. 75). Maurits soon placed the same restrictions on them as on the Portuguese Catholics: only private worship; no public processions or noisy services. Wiznitzer, in fact, complains that in a very short time the Dutch allowed greater freedom to the Catholics than to the Jews. "In brief," he concludes, "the Jews did not enjoy the full rights of citizens in Dutch Brazil" (p. 76). But, at the same time, the author admits pridefully that they "played an increasingly important role . . . as moneylenders, purchasers of slaves, owners of *engenhos* [sugar mills], tax farmers, financiers . . . and in other capacities" (p. 81). It seems clear that if Maurits' term had lasted longer the understandable anxiety of the Jews to turn a quick profit at the expense of the Christians would have soon caused the same restrictive measures there as in some other Christian countries of the period.

Finally, this reviewer feels that, incredible as it may sound, the author himself did not do his own research. The style of the citations, the vague, misspelled Portuguese used, the strange terms used for standard references, etc., all lead me to suspect this. What Latin Americanist, e.g., would say consistently "auto-dã-fé," or give as a modern book title "*Algums* Documentos do *Archivo* Nacional," or refer to the AGI as "*Archive* General de Indias de *Sevilha,*" or to the *HAHR* as "The Hispano American Historical Review," or allow important statements to stand with vague or no references in the footnotes? The book has definite value, however, and must be considered by historians studying the Dutch period in Brazil.

MATHIAS C. KIEMEN

Academy of American Franciscan History

The Mexican Revolution, 1914-1915. By Robert E. Quirk. (Bloomington: Indiana University Press. 1960. Pp. 325. $6.75.)

From mid-July, 1914, when the Huerta government collapsed and the dictator fled, until mid-October, 1915, when the United States and various other countries recognized the Carranza regime, the history of Mexico appears to be one of utter chaos. Confusion was, indeed, characteristic, and the historian who attempts to bring to the period some cohesion, some ordered portrait of the era, but withal retaining the flavor of complexity, has taken upon himself no mean task. In dealing with such troubled times and intricate patterns, the historian's primary task is to develop a synthesized presentation with sufficient detail to give meaning and life, but with the detail serving essentially as examples typifying the period; the result should be a reasoned whole, a history instead of a chronicle. Professor Quirk of Indiana University has brought to his task imagination and perception; and he has completed it with real artistry, both in content and in literary style. To be sure, there are some documentary collections which he might have consulted; citations from these documents would, perhaps, have given an impression of greater erudition, but they would not have altered by one whit the central theme, nor would they have improved the quality of the book.

Concerning only two points, both relatively minor, would this reviewer raise questions. The title might lead one to expect equivalent emphasis upon all facets of the political and ideological struggle, but, in fact, Quirk's examination of the constitutionalist ideological continuum is cursory; most of his emphasis is on the convention and allied groups. Secondly, in the final chapter some implications may be open to debate. Statements that the Zapata-Villa-Convention concepts of reform "became the warp and woof of the real revolution," and that the "aspirations of Zapata and the Convention were reflected in the radical provisions of the new constitution [of 1917]" are no doubt true, but they leave the impression that the Constitutionalists objected to basic social reform, and that only convention adherents pushed for fundamental change. In fact, Francisco Coss recommended purely lay education long before the convention discussed the subject, Obregón by decree made a number of concessions to labor—including minimum wages and maximum hours—before the convention passed its labor resolutions, and certainly Gerardo Murillo was as reform-conscious as Diaz Soto y Gama. Within the Constitutionalist ranks was represented every shade of political thought from Carranza's nineteenth-century liberalism to Salvador Alvardo's socialism.

In [illegible] of these small defects in *The Mexican Revolution,* Quirk's book is a [illegible] class job. It well portrays Zapata's stubborn simplicity and parochialism, as well as his insistent conviction of the righteousness of his cause. It mirrors truthfully Obregón's dilemma when forced to choose between Villa and Carranza, neither of whom he really desired to support, and it explains fully the convention's failure in the military struggle. It is, in short, a thoroughly readable and important contribution to the literature concerning one of the twentieth century's most significant developments in the western hemisphere.

CHARLES C. CUMBERLAND

Michigan State University

José Toribio Medina. Humanist of the Americas. An Appraisal. Edited by Maury A. Bromsen. (Washington: Pan American Union. 1960. Pp. liv, 295.)

Many have said that José Toribio Medina (1852-1930) of Chile was the greatest bibliographer the world has ever produced. I cannot vouch for this, but I will admit that such statements are neither fantastic nor exaggerated. Editor Bromsen correctly says that one has to "view with awe the achievements of the bibliographer and historian José Toribio Medina." Think of anyone who has by his own efforts written over 200 books and monographs (note, not articles); and try to think of anyone more diverse in his publications: history, bibliography, biography, geography, cartography, anthropology, natural science, library science, numismatics, philology, archivalia, literary criticism, lexicography, entomology, typography, paleontology, archaeology, folklore, bio-bibliography, bookbinding. What an achievement!

Medina's centennial occurred in 1952 and all over the world homage was rendered to this intellectual giant and numerous publications honoring him appeared. The book under review is the Pan American Union's permanent contribution to the Medina celebrations. It contains eighteen scholarly papers delivered at the Medina conference in 1952. These papers cover four main areas of Medina's interest: bibliography; history-geography-numismatics; literature-philology-linguistics; science-typography-intellectual co-operation. Besides these four main sections into which the volume is divided its able editor, Mr. Bromsen, has a fine and concise biographical essay of Medina. Needless to say, eighteen articles by eighteen authors cannot be of uniform quality. Yet this volume has an unusual consistency of good essays, mostly because of the academic excellence of the participants who come from all disciplines which coincide with Medina's broad publication record. Space does not permit me to cite all the [illegible]een papers with their authors; e.g., this reviewer enjoyed the chapter entitled "Medina as a Printer" written by the internationally reputed Hellmut Lehmann-Haupt, authority in graphic arts. But this is just one of the many good essays.

Probably the historian will find of most interest the challenging study by the eminent Arthur P. Whitaker in which he discusses "Medina's Concept of History." Medina has often been accused of being a mere workhorse who had no philosophy of history. Professor Whitaker takes issue —indeed, most carefully—with this oversimplified statement. He comes to the conclusion that Medina was a very factual historian with probably a good concept of history that "had little sense of form." Whitaker says that "Medina certainly was a historian, and he had a concept of the proper subject-matter of history that was broad and sure; the trouble lies in the fact that his reach exceeded his grasp." He was more of a nineteenth-century historian and "lived far on into another generation without the power to adapt himself to its new ways." The Whitaker essay is a most worthy study of Medina.

In case I am under the obligation (most reviewers wrongly feel they are) to present a criticism, then I will mention only one. Apparently no satisfactory or complete Medina bibliography has been printed (cf. p. li). I do not know why it took seven years to publish the 1952 papers. But if the Pan American Union staff could have compiled in these long years a complete bibliography and included it in this volume they would have doubled its merit. But as it stands it is still a good book.

CHARLES W. ARNADE

University of Florida

Freedom & Reform in Latin America. Edited by Frederick B. Pike. (Notre Dame: University of Notre Dame Press. 1959. Pp. ix, 308. $6.00.)

In this volume, a publication of the Committee on International Relations of the University of Notre Dame, Frederick B. Pike, the editor, and ten distinguished scholars discuss the problems besetting Latin America and contemporary trends there. Their purpose, writes Pike, is not "to blueprint doctrinaire solutions," but to alert the general public to the existence of discontent and ferment in Latin America and "to provide their readers with some insight into the aspirations of the new generations now shaping Latin America's domestic and foreign policies." With this in mind, to quote a statement on the book jacket, their essays are "reflective and interpretive in nature rather than basic research contributions, ..."

As they are writing essentially for an American audience, the contributors compare, whenever possible, Latin American concepts, experiences, and conditions with those of the United States. This is what W. Rex Crawford does with outstanding success in "The Concept of Freedom in Latin America," which effectively demonstrates that freedom in Latin America "is conceived in a political context more than in an ethical or aesthetic one," and that Latin Americans possess a "generous hope for freedom." Pike himself follows the same procedure in his analysis of the causes for political unrest in Latin America. Of particular interest is his provocative discussion of how the Catholic Church and Catholic theology have affected Latin American politics. Charles C. Cumberland also contrasts the United States and Latin America in an interesting essay which explores the possibility of explaining "political instability and lack of freedom in terms of cultural heterogeneity."

Five essayists examine, from various viewpoints, the social and economic revolutions Latin America is now experiencing. Some are cautious optimists, others pessimists, but all of them believe, in varying degrees, that democracy is impossible without economic progress. Their assessment of the adequacy of "the devices adopted to strengthen constitutional government," of the changes taking place in education, of population, urbanization, and industrialization developments, and of rural reform movements, as well as their recommendations, emphasize the enormity of the task confronting the proponents of democracy in Latin America. However, as Russell H. Fitzgibbon indicates in his study, Latin Americans might use Uruguay as their model. The concluding chapters discuss the results of the United Nations mission to the Bolivian government and the trends of freedom and reform in Brazil.

All readers will find the articles stimulating and enlightening. The editor and his collaborators are to be complimented for their excellent work.

Joseph T. Criscenti

Boston College

NOTES AND COMMENTS

With this first number of the new Volume XLVII we are happy to welcome two new advisory editors, John F. Broderick, S.J., professor of church history in Weston College, and Frank L. Klement, professor of American history in Marquette University. Father Broderick took his undergraduate training at Boston University, where he earned the A.B. degree in 1931. After receiving his master's degree at Boston College in 1942 and after teaching for some time, he continued his graduate work at the Gregorian University, Rome, where he took the doctorate in ecclesiastical history with a dissertation entitled *The Holy See and the Irish Movement for the Repeal of the Union with England* (Rome, 1951). Since his return to the United States he has been professor of church history at Weston and has contributed to our own REVIEW, *Theological Studies,* the *American Ecclesiastical Review,* and *America.*

Professor Klement did his undergraduate studies at Wisconsin State Teachers College and his graduate work at the University of Wisconsin, where he earned the Ph.D. degree in 1946. Before he joined the Department of History at Marquette in 1948, he had taught at Lake Forest College (1943-1945) and at the State Teachers College at Eau Claire, Wisconsin (1945-1948). Professor Klement has had about twenty articles —mostly on subjects related to the Civil War—published in various journals such as *The Historian,* the *Mississippi Valley Historical Review, Social Studies,* and the *Wisconsin Magazine of History;* last year his latest work, *The Copperheads in the Middle West,* was brought out by the University of Chicago Press. Professor Klement is a former president of the Lincoln Fellowship of Wisconsin, and a member of the Midwestern Committee of Phi Alpha Theta. He is also a member of the advisory council of the National Civil War Centennial Commission, a member of the Wisconsin State Civil War Centennial Commission and chairman of its Education Committee.

The Association's committee on program, of which John K. Zeender of the Catholic University of America is chairman, held its first meeting on January 16 and mapped out the topics for the customary joint sessions of the ACHA with the American Historical Association and the American Society of Church History. An attempt is also being made to arrange a joint session with the Canadian Catholic Historical Association for the December meeting, although that may not prove feasible since the latter holds its regular annual meeting at another time of year.

A new group to be known as the Fort Worth Catholic Historical Society was formed on December 12, 1960, with the purpose of preserving the sources for local Catholic history and of encouraging research into the Catholic past of the area. Mrs. Buford Curtis, who has done considerable work in Texas genealogy, was elected president. The idea for such a society had been urged for some time by Monsignor Ernest G. Langenhorst, pastor of St. Alice Church and dean of the district, who was actively assisted by Mrs. John Stephen Moran, a member of the staff of the Fort Worth Public Library.

A prize of $1,000 will be given each year by the American Association for State and Local History, Madison, Wisconsin, to the author of the unpublished manuscript in local history that makes the most distinguished contribution to American or Canadian historiography. The first award will be made in 1961. Manuscripts must be scholarly in character, and literary merit will be an important consideration. This award has been established in the belief that significant regional and community studies can help to effect a deeper understanding of national or international history.

The Association has also established a grant-in-aid program for important research projects in local history with both programs administered by the new Research and Publication Committee. Additional information regarding either program may be obtained from Clement M. Silvestro, Director, American Association for State and Local History, 816 State Street, Madison 6, Wisconsin.

The Society for Italian Historical Studies, an affiliate of the American Historical Association, again offers a prize of $200 for the best unpublished study in the history of Italy. Only articles or essays that are judged to be worthy of publication by a scholarly journal or through some equivalent medium, without extensive editing, will be considered. Doctoral dissertations presented at American universities may also be submitted by the respective departments. Both American and foreign scholars regularly connected with an American institution of learning are eligible for the prize. Manuscripts must be in the hands of the chairman of the committee on awards by July 1, 1961. Further information on form and style may be obtained from the chairman, Dr. Kent R. Greenfield, The Ambassador, Baltimore 18, Maryland.

The second annual contest for the William P. Lyons Master's Essay in History, sponsored by Loyola University, Chicago, has been announced by Paul S. Leitz, chairman of the Department of History. Any graduate student in an American university is eligible, provided his essay is submitted for the master's degree during the academic year ending in June, 1961. The final date for sending in the manuscripts is July 15; applications may be had upon request to Edward T. Gargan, chairman of the committee on the award, at Loyola University, Chicago 26, Illinois.

The American University has announced the Eighth Institute on Records Management to be held on May 15-26, 1961, in co-operation with the National Archives and Records Service, and the Fifteenth Institute in the Preservation and Administration of Archives to be held on June 5-30, in co-operation with the Library of Congress, Maryland Hall of Records, and the National Archives and Records Service. Information concerning these institutes may be obtained by writing to Professor Ernst Posner, The American University, 1901 F Street, N.W., Washington 6, D. C.

The Department of State has deposited in the National Archives approximately a thousand containers of microfilms of documents from the archives of the former German Foreign Office. This collection consists mainly of materials of the 1933-1937 period as well as of additional microfilms of the pre-1918, 1937-1940, 1942-1945, and Weimar periods. Inquiries concerning the purchase of copies of these microfilms should be addressed to the National Archives and Records Service, Washington 25, D. C.

St. Procopius College, Lisle, Illinois, recently acquired from an alumnus-donor a noteworthy collection of Lincolniana. It contains approximately 6,000 items and includes some 2,500 books in addition to clippings, letters, and documents relating to the career of Abraham Lincoln.

The one-volume history of the missions written by A. Mulders and published a few years ago in Holland, *Missie-Geschiedenis* (Nijmegen: Uitgeverij Paul Brand, 1957; pp. xxvi, 565) will soon be translated into English. This new study brings up to date the pioneer work done by Schmidlin a generation ago.

"The Orthodox Church and the Missions" is the theme of a recent issue of *Église Vivante* (Volume XII, Number 6; November-December, 1960). Among the historical articles is a brief study of Stephen of Perm (1340-1396), the most famous missionary of Russia and a canonized saint of the Orthodox Church, who evangelized the Komis in the forests of the Northern Urals. Also published is a translated extract from a Syriac manuscript describing the pilgrimage of two Nestorian monks, "Oriental Turks," from Peking to the Holy Land and their further journey to Rome in 1287.

An enlightening contribution to the controversy over K. M. Panikkar's *Asia and Western Dominance* and its anti-Christian overtones is made by A. D'Costa, S.J., in an article entitled "An Indian Study of the Mongol Missions of the Middle Ages" in *Neue Zeitschrift für Missionswissenschaft* (1960, No. 4, pp. 258-267).

The practical workings of the Spanish patronage system for the benefit of American and Philippine missions in the colonial epoch can be seen in a recent listing of missionary personnel and equipment despatched between 1576 and 1585: "Aviamiento y catálogo de misiones y misioneros que en el siglo XVI pasaron de España a Indias y Filipinas según los libros de la Contratación," by José Castro Seoane, O. de M., in *Missionalia Hispanica* (January-April, 1960, No. 49, pp. 5-80).

Arizona and the West in the issue for summer, 1960, offers two articles of special interest in American Catholic history. J. Augustine Donohue, S.J., of the Department of History of Loyola University, Los Angeles, presents a study of "The Unlucky Jesuit Mission of Bac, 1732-1767," founded near the present site of Tucson by the pioneering missionary, Eusebio Kino, at the turn of the eighteenth century. The other article is an illustrated and carefully annotated guide by George B. Eckhart for the history of the missions of Sonora during the period, 1614-1826.

The latest issue of *Archivum* (July-December, 1960), bi-annual organ of the Junta de Historia Eclesiástica Argentina published at Buenos Aires (cf. *CHR,* XLVI [July, 1960], 237; [January, 1961], 532), continues to emphasize the rôle played by the Church in the revolution of May, 1810. Noteworthy among these articles are the following: "El Presbítero Manuel M. Alberti, vocal de la Primera Junta," by Godofredo

Kaspar (pp. 435-465); "Monseñor Benito Lué y Riega antes y después de 1810," by Guillermo Furlong, S.J. (pp. 466-516); "El clero porteño en el Cabildo Abierto del 22 de Mayo [1810]," by Ludovico García de Loydi (pp. 517-539); "El Deán Funes: primer apóstol rioplatense de la justicia social," by Angel Ferreyra Cortés (pp. 540-568); "Clero patriótico y clero apatriótico entre 1810 y 1816," also by Guillermo Furlong, S.J. (pp. 569-612); "En 1810 hubo dos Obispos en Buenos Aires," by Francisco Talbot (pp. 643-651).

A special number of the *Chronique Social de France* (68ᵉ année, cahier 8; December 15, 1960) commemorates the centenary of the *Œuvre du Prado,* a society of "poor priests for the poor," which was founded at Lyons by the saintly Père Antoine Chevrier (1826-1879). Recently reorganized as a secular institute, this society, including brothers and sisters, now exists in many dioceses of France and even in Africa and Asia. Among the articles on this socially inspired religious movement are the following: "Le Père Chevrier dans son temps," (an essay of historical judgment on the work and thought of the founder) by Père Klaine; "Le Père Chevrier et l'Œuvre de la Première Communion," (one of the most typical of his institutions) by Antoine Lestra; and "L'Apostolat paroissial du Père Chevrier," (the activity of a pioneer at least fifty years ahead of his times) by Père Saint-Gaudens.

The Most Reverend Richard O. Gerow, Bishop of Natchez-Jackson, has had printed the Civil War diary of one of his predecessors, William Henry Elder, the terminal dates of which are October 26, 1862, and March 27, 1865. The printed copies have been made from microfilm of the original which is in the archives of Woodstock College, Woodstock, Maryland. The volume runs to 125 pages and contains a number of items which give vivid details concerning the Church's losses during the war years. When, e.g., Jackson was captured on May 14, 1863, by General William T. Sherman there ensued a period of acute suffering for the congregation of St. Peter's Church and its pastor, Father Francis Orlandi. The fighting continued and on May 16 when the northern army was forced to make a temporary retreat the parish buildings were completely destroyed. Bishop Elder learned of the tragedy five days later when a certain Mr. O'Cavanagh arrived in Natchez, and from O'Cavanagh's description the bishop made the following entry in his diary under May 21:

> May 21st. . . . The Church, School, & Presbytery were all burned to the ground last Saturday about 9 A.M. There was some tar in the old shed just beyond the Church, & when the Yankees began to retreat they sent orders to

> burn the tar. Fr. Orlandi begged for fifteen minutes to roll the barrels into the street where they wd. burn with less danger to the Church, but the officer wd. allow of no delay—& the shed was so close that there was no possibility of saving the Church etc.—All the ornaments & furniture however were removed in safety.—Dr. Hewet [sic], surgeon in the Federal Army, bro. to Rev. Mr. [Augustine F.] Hewet of the Paulists, himself a convert, endeavored to obtain the respite, & when he cd. not succeed, he helped to save the things. (p. 35)

The ill fortune of the Jackson pastor continued, however, and when the bishop arrived there on July 20 he found the city largely in ruins. On this occasion he noted:

> . . . Found Fr. Orlandi at Mrs. O'Connor's house. Sad meeting. The chapel he had fitted up with so much labor—in the Spengler's Saloon—has been burned —the chalice and crucifix stolen—though recovered broken—bought up by a Catholic soldier & brought back to Fr. O.—The soldiers were using the chalice for a drinking cup!—Fr. Orlandi's house was robbed of all his clothes & the provisions wh. he had laid up. He is now living on Army rations. . . . (p. 47)

Last year's issue of the *Apollinaris* (Annus XXXIII, Fasc. i-iv), entitled "Miscellanea in Memoriam Petri Card. Gasparri," observes the twenty-fifth anniversary of the death of the great jurist, diplomat, and priest with a collection of articles by distinguished scholars. In the first Francesco Cardinal Roberti discusses the life and writings of the man who was so largely responsible for the Code of Canon Law and the Lateran Pact. Then in a historical section are several studies of wider than strictly legal interest, such as "Etudes sur les déclarations ou les serments d'allégeance que certaines lois civiles ont voulu imposer aux membres du clergé," by F. Claeys Bouuaert; "Quaestio Romana et Marchio de Comillas," by E. F. Regatillo; "Il Cardinale Pietro Gasparri fautore delle relazioni diplomatiche fra la Santa Sede e la Cina," by S. Lokuang; and "El Cardenal Pedro Gasparri y su obra catequética," by Pio da Mondreganes.

The *Rivista Storica Italiana* has dedicated the entire issue of December, 1960, to the recently deceased historiographer, professor, editor, and promoter of the International Congress of Historical Sciences, Federico Chabod. The thought and activity of this prominent liberal and admirer of Benedetto Croce are analyzed in fourteen articles by scholars of various nationalities. Delio Cantimori in a stimulating study, called "Chabod storico della vita religiosa italiana del '500," shows the originality of Chabod's criticisms of such figures as Machiavelli, Savonarola, Calvin, and Paolo Sarpi and of the religious situation in the state of Milan under Charles V.

Our Negro and Indian Missions, the annual report of the Commission for Catholic Missions among the Colored People and the Indians, again showed gains among both races as of January 1, 1961, with 675,000 Negro Catholics and 125,000 Indian Catholics in the United States. The ranking of the various American dioceses remains more or less the same from year to year; last year Lafayette, Louisiana, again led with 80,500 colored Catholics; the Archdiocese of New Orleans was second with 72,000; and Washington occupied third place. The 58,582 colored Catholics in this last archdiocese constituted 19.4 per cent of its total Catholic population; this number includes the 1,153 converts received into the Church last year in the District of Columbia and adjacent counties. Among the Indian Catholics, the Diocese of Gallup once more led the country with 16,000; the Diocese of Rapid City, counting 14,108, was second; and third place was held by the Archdiocese of Santa Fe with 10,000 Indian Catholics. During 1959 the total receipts of the Commission amounted to $1,847,158.41, and in the course of the succeeding year it disbursed $1,865,000 to Negro and Indian missions in all parts of the United States.

Church history will occupy a major portion of the New Catholic Encyclopedia, which is now under preparation. The general field has been placed under the supervision of Aloysius K. Ziegler of the Catholic University of America, a member of the editorial committee. Monsignor Ziegler is also area editor for mediaeval and modern ecclesiastical art and architecture. The other area editors for church history are the following: Walter J. Burghardt, S.J., of Woodstock College, for early church history (including hagiography); Henry G. J. Beck, of Immaculate Conception Seminary, Ramsey, New Jersey, for the early Middle Ages (to A.D. 1100); Marshall W. Baldwin, of New York University, for the later Middle Ages (1100-1500); George J. Undreiner, of the Pontifical College Josephinum, for early modern church history (1500-1789); Joseph N. Moody, of Ladycliff College, for the late modern period (1789 to the present); John Tracy Ellis and Robert Trisco, of the Catholic University of America (co-area editors), for American and Canadian church history; Antonine Tibesar, O.F.M., of the Catholic University of America, for Latin American church history; Martin J. Higgins, of the Catholic University of America, for the history of the Greek and other Oriental churches; John A. Hardon, S.J., of West Baden College, for the history of Protestantism; and Kenneth J. Bertrand, of the Catholic University of America, for ecclesiastical geography. Martin R. P. McGuire, likewise of the Catholic University of America, as secretary of the editorial committee for the New Catholic Encyclopedia, also has a direct interest in this general field.

Frances S. Childs, associate professor of history in Brooklyn College, read a paper on "France in American Archives and Libraries," at the Franco-American Colloquium in Paris on last July 1-3, and later attended the eleventh International Congress of Historical Sciences in Stockholm. Miss Childs has received a grant from the American Philosophical Society to assist in completing a study on the Santo Domingans who came to the United States as refugees in 1809.

Astrik L. Gabriel, director of the Mediaeval Institute in the University of Notre Dame, has been elected fellow of the Royal Historical Society. Father Gabriel is already a fellow of the Société de l'Histoire de France.

Maynard Geiger, O.F.M., whose two-volume biography of Junípero Serra won the John Gilmary Shea Prize last year, is now engaged in gathering materials for a full-length history of the Santa Barbara Mission, which was founded by the Franciscan friars in December, 1786, two years after Serra's death.

J. Joseph Huthmacher, assistant professor of history in Georgetown University and member of the committee on program for the next annual meeting of the ACHA, has been awarded a fellowship by the American Council of Learned Societies which will enable him to take a year's leave of absence beginning in September. The grant is intended to further his work on a biography of the late Senator Robert F. Wagner of New York. Last summer Dr. Huthmacher was among the first group of recipients of research grants made by the newly established Eagleton Foundation for Research in Practical Politics, which is located at Rutgers University.

Milton Lomask, author of the recent volume, *Andrew Johnson: President on Trial* (New York, 1960), has begun work on a biography of John Ireland, first Archbishop of St. Paul. Anyone in possession of pertinent materials will favor Mr. Lomask by informing him at the following address: 118 Fourth Street, N.E., Washington 2, D. C.

Howard R. Marraro, professor of Italian in Columbia University and executive secretary-treasurer of the Society for Italian Historical Studies, on sabbatical leave during the spring term, is in Italy, where he has been invited by nineteen universities and institutes of higher learning to give a series of lectures on Italo-American cultural relations and on the Italian Risorgimento. Since Italy is celebrating this year the centenary of its political independence and unification, Professor Marraro has built his lectures around the general theme of these Italian events and movements as seen by contemporary Americans. His itinerary has been prepared by the cultural officer of the United States Information Service attached to the American Embassy in Rome.

James M. Powell, who is at present teaching at Kent State University, has been appointed assistant professor of history in the University of Illinois, beginning in September. Dr. Powell has also been awarded a grant by the American Philosophical Society enabling him to do research this coming summer in Genoa on the subject of the supporters of the Emperor Frederick II in that city.

Cassian J. Yuhas, C.P., who is at present enrolled at the Gregorian University in Rome for the doctorate in church history, has chosen as the topic of his dissertation the history of the Congregation of the Passion in the United States from 1852 to 1869. Upon the completion of his graduate studies Father Cassian intends to continue the history of his order in this country and to bring it down to the present time.

Mathias M. Hoffmann, historian of the Archdiocese of Dubuque, died on January 10 at the age of seventy-two. Monsignor Hoffman was trained at Loras College (A.B., 1909), St. Paul Seminary, and the Catholic University of America, where he took the S.T.L. degree in 1913 and returned for the M.A. degree in 1924. He was a member of the Loras College faculty from 1920 to 1940 and then pastor of St. Francis Xavier Church in Dyersville, Iowa, until his death. Among his principal published works were *The Church Founders of the Northwest* (Milwaukee, 1937), which concentrated on the pioneering labors of the first bishops of Dubuque and St. Paul, *The Centennial History of the Archdiocese of Dubuque, 1837-1937* (Dubuque, 1937), and *Arms and the Monk* (Dubuque, 1952), the last being a history of the Abbey of Our Lady of New Melleray, the Cistercian foundation near Dubuque which was begun in 1849.

Victor Edward Mills, O.F.M., professor of church history and patrology in Holy Name College, Washington, died on January 22 of a pulmonary embolism. Born in 1892 at Waverly, Illinois, Father Victor entered the Franciscan Order in 1913 and was ordained to the priesthood in 1920. A short time later he founded and became the first editor of *The Franciscan,* a monthly magazine published at Paterson, New Jersey, "for the promotion of Franciscan ideals by means of the Third Order of St. Francis of Assisi and devotion to St. Anthony of Padua." In 1924 he went to Europe to audit courses in church history and sociology at the University of Munich and to travel extensively on the continent. Returning to the United States in 1926, Father Victor was appointed to the faculty of St. Bonaventure College (now University), where he taught church history, patrology, and sociology until in 1947 he was transferred to Holy Name College, the major seminary of the Franciscan province of the same name. From time to time Father Victor contributed articles and book reviews to *Franciscan Studies, The Americas,* the annual reports of the Franciscan Educational Conference, the *National Catholic Almanac* (unsigned articles), and to this REVIEW. In recent years he was also engaged in translating the three-volume *Kirchengeschichte* by Karl Bihlmeyer and Hermann Tüchle; Volume I was published by the Newman Press in 1958, and Volume II of the translation is now in galley proofs. It is expected that the manuscript of Volume III will be finished by an associate of Father Victor. The lamented Franciscan had been a member of the ACHA since October, 1941.

Sister St. Francis Sheerin, C.S.J., chairman of the Department of History in Mount Saint Mary's College, Los Angeles, died rather suddenly on January 10 at the age of sixty-two. Sister St. Francis took her A.B. degree at the College of the Holy Names, Oakland, and her master's degree at the University of California at Berkeley in 1931, her specialty being the history of the American West. For the past decade she had served as directress of studies for the California province of the Congregation of the Sisters of St. Joseph of Carondelet.

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The editors of the REVIEW after due consideration have decided that henceforth no letters from authors concerning the reviews of their books appearing in these pages will be published. This decision has been made for two reasons: 1) because it is the conviction of the editors that letters of this kind are more frequently than not a matter of interest only to the respective author and reviewer and may, therefore, better be left to their private correspondence; 2) the available space being already so narrowly limited, the publication of such letters would necessarily entail the omission or abridgement of other parts which are regarded as more useful or interesting to the majority of readers. Should the need arise, however, reviewers who wish to correct their own misstatements will not be denied this opportunity of satisfying the requirements of justice.

BRIEF NOTICES

ALTANER, BERTHOLD. *Patrology*. Translated by Hilda C. Graef. (New York: Herder and Herder, Inc. 1960. Pp. xxiv, 659. $10.00.)

Students who have used the successive editions of the Altaner *Patrology* had the assurance that in the compass of one volume they could count on a comprehensive bibliography that was up to date. The same holds true for the first English edition. Because it draws on the former German revisions and the French (1938), Italian, and Hungarian (1957), Spanish (1949), translations—all of them enriched by additional bibliographical references which escaped the wide sweep of even Dr. Altaner's net—this substantial volume, while almost double the bulk of the second German edition (1950), is unquestionably the best quick and reliable guide to the latest work. In the preface Dr. Altaner tells us that "since my last revision in 1949 I have noted . . . approximately four thousand new publications . . . I naturally had to limit my selection rigorously . . . so as to include some *three thousand* new items." Scholars who use the *Patrology* for the first time will be occasionally nettled by the forest of abbreviations. But then the explanatory lists (pp. xi-xxii) never fail to answer a query. It might seem more serious to the scholar that whole years of research "have been ignored" but in a one volume guide the choice had to be made: Either renounce succinct and comprehensive exposition of the main currents of patristic writings or reduce the book exclusively to the dimensions of a bibliography. Dr. Altaner has wisely chosen to have both within the covers of one splendidly proportioned volume. The sacrifice—if such it be—is the omission of older bibliographical items for those which recent years have brought us, e.g.: if one consults the entry under Pope St. Damasus (pp. 308 ff.) in the second German edition (1950) and compares this with the book under review it will be found that some sixteen or more books and articles are referred to. Under the same heading in the English edition there are no less than twenty-four! Included in this revision are the accurate and complete references to the prosopographical work done in America (yes, Dr. Altaner does cast his net far!) and published in *Folia* (Norton, 1950-1952). This reviewer for one is happy to have such a book and commends it unreservedly to student and scholar. It is a masterpiece of comprehensive clarity, and compression. (JOSEPH M.-F. MARIQUE)

ARMITAGE, MERLE. *Pagans, Conquistadores, Heroes and Martyrs.* (Fresno: Academy Library Guild. 1960. Pp. ix, 101. $2.75.)

The story of the American Southwest has been told many times, and yet is far from exhausted. The very format of this brochure indicates it is not addressed to the professional, but it will definitely whet the curiosity of the serious and interested layman. He might ponder reading Bolton, Prescott, and Castañeda. The book narrows its focus to the Southwest and to those events that brought the image and the meaning of Christ to the new world. Of course, some conquistadores were definitely cruel: but are we not reminded often enough? (viz: the murals of Diego Rivera.) But many of these intense Spaniards showed unflinching examples of faith. They developed the theme of this book, "an ardent humanity in touch with Divine Love." The author proves it by short sketches of the accomplishments of Columbus, Bishop de Zumárraga, de Vaca, Fray Marcos, Coronado, and of the Franciscans in general. For misery, tragedy, and pathos their adventures form a world classic without parallel. Their faith generated a courage that gave these men the capacity to survive and that even abashed the Indians. Armitage reminds us that all this is part and parcel of the soil of the United States. This cleverly-written brochure proves again that ecclesiastical history and secular history should not emerge as two separate and self-contained subjects, particularly not in the case of the Spaniards. (BERNARD DOYON)

BARINGER, WILLIAM E. *Lincoln Day by Day. A Chronology, 1809-1865.* (Washington: Lincoln Sesquicentennial Commission. 1960. 2 volumes. Pp. xx, 327; viii, 305. $2.00 per volume.)

This useful reference work is a sequel to the series of pamphlets issued by the Lincoln Centennial Association (later the Abraham Lincoln Association) in "an attempt to discover where Lincoln was and what he did every day of his life." Additional material unearthed has made it possible to include twice as many entries as were in the original publications. The enterprise is under the general editorship of Earl Schenck Miers, but these two volumes, covering the years 1809-1848 and 1849-1860, are the work of William E. Baringer.

The range of information recorded in these pages is phenomenal. Every action of Lincoln is listed day by day, including legal proceedings, letters written, votes in the Illinois legislature and in Congress, bank deposits, purchases of food and clothing, bills paid, and social engagements. Each entry concludes with a notation of the source for the information. It is the most complete résumé of the life of a public man ever attempted, and it provides numerous glimpses of the general atmosphere of the United States during the first half of the nineteenth century. Copies of these valuable volumes may be procured from the Superintendent of Documents, U. S. Government Printing Office, Washington. (WILLIAM D. HOYT, JR.)

BARRACLOUGH, GEOFFREY (Ed.). *Social Life in Early England.* (New York: Barnes and Noble, Inc. 1960. Pp. xii, 264. $4.50.)

This volume makes available in durable form nine essays published earlier as individual pamphlets by the Historical Association (London). The essays, which span the period from Roman Britain to the sixteenth century, were selected to serve as an introduction to the history taught in the middle school in England, with emphasis on social aspects rather than on political developments. In the United States the volume will be useful in college survey courses in English, European, or mediaeval history, although, of course, it is the hope of the Historical Association that it may be of interest to an even wider audience.

A listing of the essays will be a sufficient indication of the value of the collection: "Roman Britain," by J. N. L. Myres; "The Manor and the Village," by L. C. Latham, this essay a revision of the original pamphlet entitled "The Manor"; "An Essay on English Monasteries," by Rose Graham; "The Development of the Castle in England and Wales," by Sir Frank Stenton; "European Arms and Armour," by C. J. Ffoulkes, this essay in shortened form; "The English House," by A. Hamilton Thompson; "Norman London," by Sir Frank Stenton, a revision of his well known comprehensive study; "The Meaning of Medieval Moneys," by G. G. Coulton, revised and still important for the type of investigation; "Medieval Trade Routes," by J. N. L. Baker. Each essay is followed by a brief bibliography. The text is enhanced by plans, maps, and illustrations. (ANNA T. SHEEDY)

BLACK, R. D. C. *Economic Thought and the Irish Question, 1817-1870.* (New York: Cambridge University Press. 1960. Pp. xiv, 298. $7.00.)

This is a theoretical and practical case study dealing with the relations between economic theory and economic policy in Ireland. The author is especially concerned with the influence of such political economists as Mill, Ricardo, Keynes and others on the various government policies. The two dates are selected because they correspond with the date of publication of Ricardo's ***Principles of Economics and Taxation*** (1817) and the passing of Gladstone's First Irish Land Act (1870).

Professor Black, a senior lecturer in economics in Queen's University in Belfast, traces in a logical and scholarly fashion the influence of the classical economic theorists on the policies pursued by the successive governments in Irish affairs from 1817 to 1870. In seven brilliant chapters the author discusses the phenomena of absentee landlordism, the poor laws system, private enterprise and free trade (in Ireland, *sic!*), public works in theory and practice, theories of land reclamation and drainage, communications, and the *still* critical problem of emigration—all facets of Ireland's great economic crisis created in the nineteenth century by the poverty of the country and the efforts of statesman after statesman to solve the economic problems of a country that was in theory, but not in fact, one of the British Isles.

The forty-three pages of bibliographical material, including original manuscripts, diaries, letters, parliamentary papers, newspapers and periodicals, contemporary works in addition to over a hundred secondary sources perused by Professor Black attest to the thoroughness of his research. This book should have special appeal to economic historians interested in the Irish question and to all readers with an interest in Irish history. (EDMUND J. MURRAY)

BOËTHIUS, AXEL. *The Golden House of Nero. Some Aspects of Roman Architecture.* (Ann Arbor: University of Michigan Press. [Jerome Lectures, Fifth Series.] 1960. Pp. 195, with 109 illustrations. $15.00.)

The sub-title gives the key to the contents of this excellent book by the distinguished Swedish archaeologist, Axel Boëthius, who has worked so long and so fruitfully in Italy and Greece. The lectures, printed here in extended form, are entitled: I, From Earliest Roman Villages to Etruscan Urbanization; II, The Hellenized Italic Town and Its Legacy to Imperial Rome; III, The Golden House of Nero; IV, The Domestic Architecture of the Imperial Age and Its Importance for Medieval Building. The four lectures thus comprise an up-to-date, critical survey of Roman domestic architecture from its pre-historic beginnings to the late empire. The last lecture is especially interesting, for the author shows convincingly that Roman "tabernae-streets" and town planning had a definite influence on the house-shop architecture and town-planning of the Late Middle Ages and Renaissance. The book is illustrated with 109 well executed figures or plans and has a good index. (MARTIN R. P. MCGUIRE)

BREMNER, ROBERT H. *American Philanthropy.* (Chicago: University of Chicago Press. 1960. Pp. vii, 230. $4.50.)

Although Mr. Bremner leaves to his readers the task of formulating a clear definition of what philanthropy is, he succeeds very well in what he sets out to do: present "a survey of voluntary activity in the fields of charity, religion, education, humanitarian reform, social service, war relief, and foreign aid." Beginning with John Winthrop's *A Model of Christian Charity,* and ending with the Point Four Program, he leads us through a brisk and orderly review of American philanthropic efforts "to promote the welfare, happiness, and culture of mankind." A fourteen-page bibliographical essay provides an excellent guide to further exploration of the subject.

The chief excellence of this study is its success in relating developments in philanthropy to the larger currents of American history. The addition, in the eighteenth century, of secular humanitarianism to the earlier religiously inspired philanthropy is clearly shown; but so also is the persistence of the religious motive in such a man as Dr. Benjamin Rush, one of the major figures of the American Enlightenment. During the nineteenth century philanthropy was involved in, or affected by, the reform sentiment of the 1830's and 1840's, the growth of scientific interest, the Civil War, the evolution of urban industrialism, the accumulation of huge personal fortunes, and the movement for progressive social reform. In tracing the relationship of philanthropy to these changing patterns, and in following its involvement, since 1900, in two world wars, the great depression, and the cold war, Mr. Bremner has performed a major service. His book is a perceptive and lucid addition to the admirable Chicago History of American Civilization. (PHILIP GLEASON)

BURRELL, SIDNEY (Introduction and Notes). *Amiable Renegade. The Memoirs of Captain Peter Drake, 1671-1753.* (Stanford: Stanford University Press. 1960. Pp. xliii, 410. $7.50.)

Peter Drake was one of the many "wild geese" who left Ireland after the Treaty of Limerick in 1691 to find adventure and fortune as a mercenary soldier. He became involved in the continental wars of Louis XIV and rented his services in turn to the Spanish, French, and English. With Quixotic chivalry, he engaged in duels and coquettery and enjoyed a remarkable degree of success in both. Drake returned to Ireland in his early seventies and wrote his *Memoirs* which were published with the help of some 300 friends. His family was shocked by his revelations and bought up all of the publication. Fortunately, a few copies eluded them and have remained until now in various libraries as rare, but unread items. Professor Burrell has now made the *Memoirs* available in a new printing to which he supplies an excellent historical introduction and a set of explanatory footnotes. The *Memoirs* are valuable because they contain an average man's reaction to the intricacies of war and manners in the eighteenth century. Drake described the methods of recruiting and quartering soldiers; preparation for battle (Malplaquet is especially good); habits of eating and recreation; life in Newgate Prison; and the formalized ritual of courting and flirtations. His contacts with Catholicism were few and had little effect upon him. These *Memoirs* of an Irish soldier and rogue make interesting and informative reading. (JOHN E. O'BRIEN)

BURTON, KATHERINE. *The Dream Lives Forever: The Story of Saint Patrick's Cathedral.* With a foreword by Francis Cardinal Spellman. (New York: Longmans, Green and Co., Inc. 1960. Pp. xiii, 238. $4.50.)

The architect of St. Patrick's Cathedral on New York's Fifth Avenue, James Renwick, worked for five years on the plans before far-sighted Archbishop Hughes laid the cornerstone in 1858. Immediately thereafter work was begun on the vast structure, the foundations were built on solid rock, and from this sturdy base the marble walls rose slowly. After two years of labor, Hughes had to call a halt to the work because of lack of funds, and before he was able to collect money to continue, the Civil War was upon the nation and construction had to be postponed indefinitely. It was not until 1869 that real progress was again being made. Hughes' successor, Archbishop McCloskey, had determined to continue the work on the cathedral as soon as possible. He was successful in his determination and by 1870 the building began to look like a cathedral, although it took nine years more before the edifice was completed. On May 25, 1879, the "cathedral was dedicated as a whole." Archbishop Hughes had been ridiculed for locating the new cathedral in the midst of farm lands far beyond New York's limits, but he rightly predicted that it would one day stand in the "heart of the city." The successors of Hughes and McCloskey in the See of New York, Archbishop Corrigan, Cardinals Farley and Hayes, "in their turn, and now the present head of the archdiocese" have "carried the cathedral to its full perfection."

Mrs. Burton's interesting story is more than the history of the growth of the cathedral. It is also an informative account of the work of the successive prelates who administered the archdiocese, and of their co-workers. Important liturgical, civil, and patriotic events in the life of the cathedral of the past century are highlighted, too. Only a few criticisms seem necessary. It is an exaggeration to refer to Charles II of England as "the Catholic monarch" (p. 2). Evidently a typographical error not only places James II on the throne of England in 1663, but has him granting civil and religious liberty to "New York" a year before New Amsterdam had been surrendered by the Dutch to the English (p. 2). An index reference to "Walsh, Bishop James Anthony" should be "Walsh, Bishop James Edward" (p. 238). These criticisms in no way detract from Mrs. Burton's lively and graphic story of a great church. A brief bibliography and an adequate index will be found useful. (JOHN J. DALY)

CURTAYNE, ALICE. *The Irish Story. A Survey of Irish History and Culture.* (New York. P. J. Kenedy and Sons. 1960. Pp. ix, 215. $3.95.)

In this panoramic sweep through five centuries of Irish history and culture Alice Curtayne succeeds admirably in her avowed intention of whetting the appetite of her readers. With the freshness and originality characteristic of her, the author presents clearly and vividly the story of her native land from Queen Scota to De Valera. The outstanding quality of the work lies in Miss Curtayne's ability to portray each period and, indeed, each personality so deftly that the tale unfolds smoothly albeit swiftly. The great figures pass in rapid review. Yet everyone is sketched in unmistakable terms from the earliest of Erin's heroes, Cuchulain, down the years through the litany of her saints: Patrick, Columcille, Columbanus, Fiacre, Malachy, Laurence O'Toole, the martyred Archbishops Dermot Hurley and Blessed Oliver Plunkett, and the Irish leaders: Brian Boru, Red Hugh O'Donnell, the Great O'Neill, Silken Thomas, Owen Roe O'Neill, Patrick Sarsfield, Wolfe Tone, Robert Emmet, Daniel O'Connell, O'Donovan Rossa, Charles Stewart Parnell, Michael Davitt and the men of Easter Week. Woven skillfully into the narrative are the highlights of Ireland's literature, art, and architecture. The book is poorly edited. Often sources of quotations are not given and on page 161 one finds even a grammatical error. The most serious defects in the work are the inaccurate and misleading account of Parnell's loss of leadership and the author's failure to depict the true circumstances of the rising of 1803. Notes for each chapter provide a valuable bibliography. (Sister Loretta Claire Dunn)

Dickson, Charles. *Revolt in the North Antrim and Down in 1798.* (Dublin: Clonmore & Reynolds, Ltd. 1960. Pp. 257. 21s.)

In discussing the background of the revolution of 1798 in Ireland, Dr. Dickson insists that in the eighteenth century a community of interest developed between Irish Catholics and Protestants and that the latter, particularly the Presbyterians of the North, agitated for parliamentary reforms that would eliminate British influence and confer equal rights on Catholics. Pitt, hostile to Catholic equality, feared that the Irish Parliament would not be able to resist the demand for Catholic emancipation, so he initiated policies to encourage a premature rebellion that would frighten the Protestant gentry into supporting a union with Britain. The author emphasizes that the United Irishmen did not originally plan either a republic or a rebellion but the realization that the British-dominated Irish Parliament would not reform itself, throw off foreign control, or concede Catholic claims forced the movement to the far left. He attributes the collapse of the rebellion to the failure of the French invasion, British success in infiltrating the ranks of the United Irishmen with informers, the arrest of many of its leaders, lack of communication between the national executive and local branches of the organization, Catholic excesses in Wexford, and mistakes and over-caution in battle strategy.

Unrestrained partisanship, inadequate discussion of the main topic, and faulty organization of material severely limit the significance of this book. Dickson ignores evidence that might modify or contradict his narrow interpretation of Pitt's motives concerning Ireland and his thesis that Irish Protestant opinion was willing to accept Catholic equality. Events in Antrim and Down receive such cursory treatment that it is difficult to ascertain the uniqueness of the situation in these two counties. Before the reader arrives in the eighteenth century he is confronted with a list of British crimes in Ireland spanning six centuries. The author presents this catalog to demonstrate the basis of sectarian antagonisms in Ireland, but since he claims that religious bitterness had practically disappeared by 1798 there does not seem to be much point to the first third of the book. After such a lengthy introduction, Dickson should have at least presented a brief conclusion indicating the impact of 1798 on subsequent Irish history. Many readers will resent wading through the final eighty-seven pages of biographical notes and appendices. (Lawrence J. McCaffrey)

Doherty, Herbert J., Jr. *The Whigs of Florida, 1845-1854.* (Gainesville: University of Florida Press. 1959. Pp. 73. $2.00.)

Research in the field of partisan politics is often a tedious task though never without interest. This monograph contains much that is of interest to a limited public, and the author has so organized contemporary press information that his narrative is never tedious. The fortunes of the Whig Party in Florida are traced from the admission of that territory as a state in 1845 to the dissolution of the Whigs as a political force in the mid-1850's. Any study of a two-party system in a southern state has particular relevance today when liberal positions in both major political parties leave intransigent tradition either the choice of change or of organizing a new vehicle of political expression. There are those who think, as many southern Whigs thought, that the best way to protect southern interests is by "cooperation between conservative, propertied interests North and South." Of particular value is an analysis of the two parties and their leadership during the nine-year period to support the author's contention that despite wide areas of agreement American political parties do have profound differences. Such differences are the result of divergent interests. On the American scene when such differences cease, it is because one or both parties have overlooked or neglected an interest which is likely to seek elsewhere for recognition. (Oscar H. Lipscomb)

Drower, E. S. *The Secret Adam: a Study of Naṣorean Gnosis.* (New York: Oxford University Press. 1960. Pp. xvii, 123. $4.00.)

Reawakened interest in Gnosticism as a result of the Choenoboskion library discovery in Egypt has made this latest book of Lady Drower particularly timely. In it she develops a synthesis of the esoteric teaching of the Mandean priestly caste in Iraq as she understands it. The manuscript documentation for this has been in large part secured and published by the patient and prolonged efforts of Lady Drower herself; and in any historical or comparative-religious evaluation of ancient Gnosticism, the materials which she has thus provided are equally indispensable with the more widely publicized Egyptian ones.

The basic outline of the system is presented thus: "the Hidden or Secret Adam is an emanation from the Great Life which appeared in the shape of Man and of material men who later appeared on earth. . . ." "In and by him [the Secret Adam] they ['sublimated humanity'] pass upward into 'worlds of light' and eventually, with him, into the final union with the Absolute which is above human imagination" (p. 105). A necessary means to this sublimation is a series of sacramental acts, the precise execution of which is the obligation of the priestly caste. This ritual system and the interpretation placed upon it is, perhaps, the most explicit contribution of Mandean studies to our appreciation of Gnosticism as a way of life; it is a living testimonial, however belated and adapted, to a set of circumstances alluded to only obscurely by our documentation from Egypt and from the early Christian writers.

The synthetic sketch involves, of course, some excursions into the comparative and historical fields. Lady Drower's concept of eastern Christianity is bizarre (notes on pp. 69, 78); and the Semitic etymologies for various terms suffer from more than the hazards of the Mandean dialect. That the term Naṣorean can be utilized to pinpoint the historical origins of the Mandean group, requires more sifting of the evidence. (PATRICK W. SKEHAN)

EHRENBERG, VICTOR. *The Greek State.* (Oxford: Basil Blackwell. 1960; New York: Barnes and Noble, Inc. 1960. Pp. vii, 280. $7.00.)

This book is an English translation, in an expanded form, of the author's "Die griechische und hellenistische Staat," which was first published in 1932 as a section in Gercke-Norden, *Einleitung in die Altertumswissenschaft.* From the outset, Ehrenberg's treatment of the Greek state in classical and Hellenistic times was hailed as an exceptionally penetrating and well-balanced exposition of a difficult theme. The English edition is in many respects a new work. Numerous corrections and additions have been made in the main text, and the notes, in particular, have been enriched by new material. The author has taken into account the significant advances that have been made in our knowledge of Greek history since 1930, and he has also taken a definite stand on all controversial questions. His evaluations of old and new studies will furnish reliable guidance to the nonspecialist who needs just this kind of help in a field where scholarly imagination has often supplied interpretations not supported by the sources at our disposal. (MARTIN R. P. MCGUIRE)

ESPOSITO, MARIO (Ed. and trans.). *Itinerarium Symonis Semeonis ab Hybernia ad Terram Sanctam.* Vol. IV: *Scriptores Latini Hiberniae.* (Dublin: Dublin Institute for Advanced Studies. 1960. Pp. x, 127. 25/—.)

This *Itinerarium* consists of the account Symon Semeonis, a Franciscan friar, left of his pilgrimage from his native Ireland to Jerusalem via Egypt, from October, 1322, to December, 1324. Questions pertaining to manuscripts and editions, Mr. Esposito considers in the introduction, where he also provides a sketch of Symon's journey. A reading of the *Itinerarium* will force one to agree with the editor that Symon was "evidently an intelligent, keen, and accurate observer," and that his *Itinerarium* is "a work of great interest, and of considerable historical and geographical importance." C. R. Beazley in *The Dawn of Modern Geography* considered it "extremely important for the history of European trade in Egypt." If Symon was a pious pilgrim, it is obvious that curiosity must also have fortified his determination to go east. Among a mass of interesting information, he provided what the editor states is the earliest notice of the movement of Gypsies to Europe, and a description of the carrier-pigeon service which the Sultan of Egypt maintained with his provincial governors. Symon is inclined to harbor a sharp tongue, e.g., "The peasants of Egypt are a degraded, cowardly, ignoble and bestial race" (p. 73). Since he excoriates Christian expatriates in the Holy Land in similarly harsh language, one may at least not impugn his impartiality. Symon does have high praise for Moslem administration of justice and treatment of Christian slaves. The Latin text is carefully edited, and it is evident from references to mediaeval and modern writers that Mr. Esposito examined all pertinent literature. The English translation is clear and eminently readable. One might enter a demurrer at the author's decision to omit from the English words and phrases "mostly superfluous or of a merely rhetorical nature." Since included with these are abusive references to Moslems and scurrilous (untrue) stories about Mohammed, the value of the English translation is somewhat reduced for students who are unable to handle the Latin. (JOSEPH H. DAHMUS)

FORSTER, ROBERT. *The Nobility of Toulouse in the Eighteenth Century.* [Johns Hopkins University Studies in Historical and Political Science. Series LXXVIII, No. 1.] (Baltimore: Johns Hopkins University Press. 1960. Pp. 212. $3.50 paper.)

In a day of both vast generalization and over-specialization it is refreshing to see a work that sets for itself a reasonably limited goal and proceeds to its realization. "The Toulousan noble was essentially a *gentilhomme-campagnard* in regard to his source of revenue, his outlook, and his mode of living." With this thesis continually in mind, Mr. Forster expertly presents in seven chapters and four appendices the complicated evidence available. Aside from the usual memoirs and secondary works, the author makes extensive use of the departmental and municipal archives to be found in Toulouse.

The Toulousan noble resided on his estates and managed them directly. The advantages to be gained from the great increase in population in the eighteenth century were not missed by these men. Other chances were not missed. The Parlement of Toulouse was the private preserve of the nobles. Far more exclusive than the Parlement of Paris, the robe nobility of Toulouse was almost entirely a nobility of birth by 1789. The "average" Toulousan gentleman, in 1789, could count on a supplement of about 3,000 livres per year to his landed income of about 5,000 livres. The supplement came from investments in parlementary office, public securities, and private loans.

As Forster says, "The Toulousan gentleman might well agree with Talleyrand that only those who had lived in the last days of the Old Regime understood the true meaning of the 'douceur de vivre.' More important, this mode of living was maintained by adherence to the so-called bourgeois virtues of thrift, discipline, and strict management of the family fortune." The greatest faults of this book are the repetitions in the first two chapters, and that little is said of the Revolution and its effects. Although the style is a little dry, it is well worth the time necessary to work through the various tables and charts. (J. MICHAEL HAYDEN)

GOODRICH, CARTER. *Government Promotion of American Canals and Railroads, 1800-1890.* (New York: Columbia University Press. 1960. Pp. x, 382. $7.50.)

Promoting railroads and canals was the most significant and widely employed means by which American governments, federal, state, and local, directly accelerated economic growth in the nineteenth century. The varieties of this activity, designed to overcome the scarcity of capital, the lack of large-scale corporate enterprise, and the excessive risk inherent in the developmental character of the projects, have been the subject of many particular studies. In this general work Dr. Goodrich, professor of economics in Columbia University, achieves a balanced economic analysis of governmental decisions and corporate financial histories.

After a brief introduction to the American spirit of internal improvements, the author surveys the first federal period of plans and decisions to about 1830, turns to promotion in states and cities before the Civil War in two chapters, returns to the federal aid period from 1850 to 1872, and continues with accounts of railroad aid in the Reconstruction South and other local aid in the latter part of the century. Up to 1861 governments contributed about twenty-five or thirty per cent of the total investment in railroads. Federal loans thereafter were large, but many states prohibited aid. Local aid continued, but as the total capitalization increased the public proportion became negligible. A national program of improvements was mired in sectional disputes over federal and state relations rather than in conflict between public and private enterprise. It was agreed that construction and operation should not be the responsibility of the federal government, and even in mixed enterprises the private role usually overshadowed the public. Aid in various forms rather than public works became the rule, and co-operation rather than competition characterized the relations of public and private enterprise.

The useful bibliography, twelve pages of books, articles—including recent ones by the author—and unpublished dissertations, does not list the public documents, newspapers, and law cases also cited in the fifty-three pages of backnotes. A sketch map illustrates the Gallatin proposals and subsequent trans-Appalachian construction, but readers must look elsewhere for cartographic presentation of railroad and canal routes. Well organized throughout, the book is an able synthesis which should have lasting utility. Most valuable is the concluding chapter, in which is discussed the magnitude, economic justification, developmental gains and shortcomings, and general tendencies of nearly a century of public promotion. (FRANKLIN W. BURCH)

LAPORTE, JEAN. *Le Penitentiel de Saint Colomban: Introduction et édition critique*. [Monumental Christiana Selecta, Volume IV.] (Paris: Desclée & Cie. 1958. Pp. 111.)

The present work was well begun when Walker's edition of the works of Columbanus appeared as Volume II of the *Scriptores Latini Hiberniae* [reviewed in this journal, XLIII (January, 1958), 475-476). Nevertheless, we are happy to have this work, as it is designed on a somewhat different plan than that of Walker, the text of the *Penitential* proper distinguishing the various accretions by different type fonts, all later additions being *printed in italics*. Laporte believes that Walker's edition followed that of Seebass too blindly. The penitential of Columbanus provided not only for his own monks, but for lay people living in the world as well. In the introduction he likens himself to a physician, since different sins require different penances, just as diversity of disease occasions diversity of medicine. This was to have a profound influence upon the morals of all of western Europe, for Jonas his biographer tells us that people rushed from all directions to

Luxeil to the remedy of penance (*undique ad penitentiae medicamenta plebes concurrere,* c. 10). Columbanus is thought to have introduced frequent private confession into continental Europe. An important chapter studies the influence of the *Penitential* upon later civil and religious legislation in the early Middle Ages, especially the Frankish code.

The bibliography is very concise and dates of works are not always given. One wonders why he should have used McNeill (incorrectly MacNeill *passim*) on "The Celtic Penitentials" in *Revue Celtique,* XXXIX (1922), 257 ff., but neglects to mention McNeill-Gamer, *Medieval Handbooks of Penance* (New York, 1938) which translates many of the pertinent documents. Similarly, Messingham turns up latinized in the bibliography, but correctly in the text whenever quoted, but Fleming correctly in both listings. (ROBERT T. MEYER)

LEONARD, IRVING A. *Baroque Times in Old Mexico.* (Ann Arbor: University of Michigan Press. 1959. Pp. xvi, 260. $6.50.)

This book presents a good complex of the author's studies in the cultural life of Mexico during the baroque age of modern history. His undoubted knowledge of the books, the arts, the dress and manners, and to some extent, the ideas of Spain's wealthy and brilliant overseas province, gives new life to a period that in most works on Latin America remains either forgotten or deliberately excluded as unworthy of serious attention. It is a commonplace that writers generally recall nothing of colonial days beyond the conquest and the coming of independence. Here is proof that live humanity actually moved across a wide stage and produced enough action to deserve a record for their remembrance.

In the judgment of this reviewer there is too much bother with a word, *baroque,* and as a result there is confusion. So great a figure as Calderón de la Barca, who spanned that age, at his death in 1681 "rang down the curtain on the Golden Age" (p. 157), most certainly at the wrong time if that age had been so barren. In seeking consistency there is always danger of myopia. And the amount of intellectual haziness in Chapter 2, devoted to the meaning of "The Baroque Age," not only annoys a reader but inclines him to re-examine the whole structure of the book for reappraisal of its intent to portray a historical unity. Scholastic writings are supposed (p. 25) to have been held as "revelation and hence the final authority of all learning." One wonders about Juan de Mariana and why he so engrossed the mind of that day. The parade of scientism, with its long list (1.23) of those who "posed a threat to medieval cosmology *and* religious orthodoxy (reviewer's italics), provokes a question. Where did Galileo set up his telescope to enlighten the Roman nobility on his supposed "proof" of the Copernican hypothesis? Might Suárez have been in that crowd on the roof of the Roman college? It was, indeed, a baroque age, but the term "baroque" is no longer held as a term of derision. To stick on just one point: "the sculptures of Giovanni Bernini, . . . once dismissed as emotional craftsmanship, are now accepted as brilliant pieces of sculpture." (Quoted from Hohl and Daly, *Rebirth, Revolt, and Reform.*) Part of that period was silly display; part was the energy of genius. And some of the latter exploded in Mexico. (W. EUGENE SHIELS).

LEWY, GUENTER. *Constitutionalism and Statecraft during the Golden Age of Spain: A Study of the Political Philosophy of Juan De Mariana, S.J.* (Genève: Librarie E. Droz. 1960. Pp. 199. frs. 20—.)

Because of his advocacy of the doctrine of tyrannicide, Juan De Mariana, the 16th century Jesuit thinker, was regarded by many of his contemporaries as "a monster of the most terrific, abominable and execrable kind." Although calmer and less invidious judgments obtain today, the full import and scope of Mariana's political thought have not been widely appreciated. Particularly has this been so in the Anglo-Saxon world where the most well known studies of Mariana have been contained in the general works of J. N. Figgis and J. W. Allen. Lewy presents to us the first monographic treatment in English of Mariana's political thought. His presentation is balanced and judicious, dealing first with Mariana's life and times, then treating of the main facets of his political philosophy and his struggle against autocracy in the Jesuit Order and culminating in an appraisal of the significance of Mariana. Lewy sees Mariana as a conservative constitutionalist and a champion of due process of law, motivated more by secular than religious considerations and seeking a restoration of Spanish mediaeval institutions. At the same time Mariana was anticipating modern individualism with his formulation of a quasi-contractural theory of the nature of the state. Lewy attempts to show the mediaeval scholastic bases of the doctrine of tyrannicide and its acceptance by other Jesuits than the "Un-Jesuitical Jesuit," Mariana. He is careful, however, to describe the points of difference and to emphasize the essential distinctions and important qualifications which Mariana made in his justification of the doctrine. Exceptions can be taken to some of Lewy's points, such as the broad statement (p. 49) that "Justice based on natural law . . . has often shown itself tolerant of outright tyranny." Of course, as a philosophical proposition this is a contradiction in terms. As an historical proposition it is at best an indictment of those who justify their misdeeds by falsely invoking law. On the whole, Lewy's work should find favor with students of political philosophy as well as with students of the history of ideas. (A. J. Beitzinger)

McKitrick, Eric L. *Andrew Johnson and Reconstruction.* (Chicago: University of Chicago Press. 1960. Pp. ix, 533. $8.50.)

Andrew Johnson has run the gamut of historical interpretation. During his lifetime and for the rest of the nineteenth century his term as president was held in the lowest opinion by the historians. Then the twentieth-century historians took a second glance at the man and he became Andrew Johnson the "patriot," the "courageous president," and similar terms to indicate that he was not blameworthy in the tragic era that followed the Civil War. With careful use of his sources, McKitrick has traced the development of the change that took place in the United States from the death of Lincoln to the spring of 1866, a period during which the split between Congress and the executive widened and finally broke completely in the elections of 1866. From this time on the power of the Congress grew and the president receded into a war of petty and stupid acts which ultimately led to his near impeachment.

Johnson's actions had two results: they dispersed the fears of the southerners and gave them courage to put their own house in order in their own way; they awakened the people of the North who were appalled at the black codes and the arrogance of the South. When Congress proposed to repair these damages, the war with the president began. It is here that the author makes his greatest contribution by clarifying the term "radical" and giving the complexity of the use of this word in 1865 and its further changes in the following years. He reopens the problem of the constitutional theory of Reconstruction, showing the ramifications of various opinions of the men of the period; finally he discusses the delicate problem of Negro suffrage as the various leaders in the North wrote or spoke of it. As a result of Johnson's refusal to accept any of the policies of the Congress, he must bear much of the blame for solidifying congressional opposition and for the final military reconstruction that followed. McKitrick has made a valuable contribution to this critical period in American history, and scholars as well as the general reader will welcome this new look at the men and the politics of the period. (Roger J. Bartman)

ROBERTS, MICHAEL (Ed.). *Historical Studies II: Papers Read to the Third Conference of Irish Historians.* (London: Bowes and Bowes, Ltd. 1959. Pp. 88. 10s 6d.)

These papers, which were read in May, 1957, are as follows: Denys Hay, "Geographical Abstractions and the Historian"; John Watt, "The Development of the Theory of the Temporal Authority of the Papacy by the Thirteenth Century Canonists"; J. C. Beckett, "The Confederation of Kilkenny Reviewed"; Asa Briggs, "Chartism Reconsidered"; F. S. L. Lyons, "The Economic Ideas of Parnell"; and J. L. McCracken, "The Members of the Cape Parliament, 1854-1910."

The paper of most general interest is that of Professor Hay. He presents much entertaining evidence of the changing meanings of historical terms, e.g., 'dauphin' had an obscure origin as a proper name in England and only came by a circuitous route to be the title in the fifteenth century of the French heir apparent. The concept, 'Christendom,' as a conscious territorial unity, dates only from the eleventh century and was replaced, to a large extent, by 'Europe' when the latter term emerged with its modern meaning in the seventeenth century. That terms change their meanings as time goes on is, of course, a truism among historians, but Professor Hay's paper is of value in demonstrating vividly the great importance to an understanding of the past of a more serious consideration of these changes. The other article of general interest is that of Dr. Watt who writes on an aspect of mediaevel history which he considers deserving of much closer study. He draws the tentative conclusion that the thirteenth-century canonists were much less extreme in their juridical formulation of the papal claim to *plenitudo potestatis* than has been realized. The remaining papers, particularly that of Professor Beckett, are of value in more limited fields. The book is attractively produced at a reasonable price. (MAURICE R. O'CONNELL)

SHERLEY-PRICE, LEO (Trans. and Ed.). *St. Francis of Assisi, His Life and Writings As Recorded by His Contemporaries. A New Version of* The Mirror of Perfection *Together with a Complete Collection of All the Known Writings of the Saint.* (New York: Harper & Bros. 1960. Pp. 234. $4.50.)

While one may welcome the publication of a new rendering of the famous *Speculum Perfectionis* and of the Poverello's writings by an Anglican priest, an analysis reveals that although the translation is splendidly readable, its degree of accuracy does not always meet the high standard which one would expect. The translator is a master of a simple and elegant English style, and it is an unalloyed pleasure to read his work, until one begins to check it against the original. As neither translator nor publisher divulge the specific Latin editions used, we can only surmise that the best critical texts were followed. Minor debatable liberties abound. But one is surprised to find such basic terms in the Second Rule as *pannos probationis* and *calceamenta* rendered "clothed as a postulant," and "sandals," instead of "clothed as a novice" and "shoes" (p. 229).

Moreover, despite the claim that "a complete collection of all the known writings of the Saint" is included, his *Officium Passionis Domini* (admittedly almost entirely a scriptural compilation) is omitted without notification, and we are told that the *Paraphrase of the Lord's Prayer* is "undoubtedly from the hand of the Saint," but are not informed that most scholars no longer consider it authentic. It is regrettable that some editors and publishers continue to follow a policy of offering new versions of great mediaeval classics without supplying a minimum of bibliographical data which would indicate the extent of research on which such editorial judgments are founded. Yet these technical imperfections should not prevent the general public from deriving spiritual profit from this admirably written new version of *The Mirror of Perfection,* that controversial late Franciscan masterpiece which Paul Sabatier was wrong in dating 1228 instead of nearly a century later, but which he was, nevertheless, right in cherishing as one of the most authentic extant psychological portraits of the Poverello. (RAPHAEL BROWN)

SINGLETARY, OTIS A. *The Mexican War.* (Chicago: University of Chicago Press. 1960. Pp. vii, 181. $3.75.)

In 1956 the University of Chicago inaugurated the publication of a new series of interpretative accounts of American history dealing with significant periods and important forces determining its course. The objective is a twenty-volume narrative composed of two types of volumes: chronological and topical. The book by Professor Singletary of the University of Texas belongs to the second category and within the limits of 182 pages the author does a very creditable job of explaining what can be characterized as our "neglected war." Although a number of 'firsts' are associated with the Mexican conflict—first offensive war, first occupation of an enemy capital, first use of a significant number of West Point personnel, first war in which we declared martial law on foreign soil, etc.—this military engagement remains relatively obscure. Perhaps, this is due to the fact that the Civil War commencing only thirteen years later tends to overshadow this military effort and also serves to cover up the guilt that we as a nation have come to feel about it. That the results of the war have had serious and lasting implications cannot be doubted.

After a twenty-page introduction the author divides his treatment into four main sections: the military attack in three main areas, the inevitable conflict between such disparate characters as President Polk, Zachary Taylor, and Winfield Scott (a veritable case history of poor civil-military relations), the three-way conflict in the hidden war: among high-ranking officers, the army and the navy, and between the regulars and volunteers, and, in conclusion, the diplomacy of the war. In addition to a praiseworthy and novel arrangement of material Mr. Singletary covers his subject in clear, forceful style while judiciously avoiding too much attention to any particular phase of the conflict. The author makes no attempt to produce an exhaustive treatment of his subject. On the contrary, his objective as stated in his prologue is to convey "some interest in and appreciation of the wider implications of this unique event." This he has accomplished well. (STEPHEN DONLON)

VAN HOOGSTRATE, SISTER DOROTHY JANE. *American Foreign Policy. Realists and Idealists: A Catholic Interpretation.* (St. Louis: B. Herder Book Co. 1960. Pp. xiii, 332. $6.25.)

What is man? What is morality? The answers given to these questions will largely shape a nation's foreign policy. In the United States foreign policy has been formed and interpreted by the realists and the idealists. *Realpolitik,* the selfish pursuit of national power, is held by the former; the latter, on the other hand, would often try to steer the ship of state by transcending the national interest, or at least not guide that interest for selfish motives. Both groups have left much to be desired.

In this volume Sister Dorothy Jane has given a survey of the leading realists (Niebuhr, Beard, Kennan, Morgenthau, etc.) and idealists (Osgood, Lippmann, Perkins *et al.*) with a sketch of their political philosophy in foreign policy and their view of history. She then puts before the reader the principles on the subject as derived from Catholic thinkers and the writings of the popes. The idealists more closely approach the Christian position, but within the range of political idealism the field is wide and many of this school are amiss in their answers to the two basic questions asked above.

The chapters on "International Society" and "Catholic Social Doctrine" are of interest at this time. In view of the failure of American foreign policy within recent years, and the continual crises in which we live, a fresh look by both idealists and realists at what is man? and what is morality? might just be worth their while. This book is a starter in that direction. (LOUIS T. ELLIS)

VAN TASSEL, DAVID B. *Recording America's Past: An Interpretation of the Development of Historical Studies in America, 1607-1884.* (Chicago: University of Chicago Press. 1960. Pp. xii, 223. $6.00.)

In this essay the author attempts to examine chronologically the four fairly distinguishable stages of American historical writing before 1884, the foundation of the American Historical Association. The central theme of the book is to interpret the forces, trends, and patterns which developed as local history and evolved by painful processes into a national concept, as amateur historians gradually gave way to professionals whose methods were critical and 'scientific.' The second theme which parallels the first is the history of the origin and development of the many historical societies as they emerged in New England and later in frontier communities. Just tribute is paid to local historians whose work is so often forgotten. Because of the organization of the work—four sections chronologically divided according to historical cycles—the author presents a unified and logical approach to the very difficult question, "How did historiography develop in a country made up of people on the move, whose story is one of successive breaks with the past and outspoken commitment to the future?"

Few detailed analyses or interpretations of special events or phases of history have been attempted, but the author has made some analyses and generalizations with which some critics will disagree. There are few minor factual errors. The author notes his indebtedness to Merle Curti for inspiration and to William B. Hesseltine for rigorous criticism and organizational suggestions while the book is dedicated to the late Howard K. Beale, all of the University of Wisconsin. The appendix (forty-one pages) contains the most complete list of historical societies ever compiled and it is organized chronologically according to the date of founding and is grouped by decades. Its purpose is to show the rapid increase in local historical interest and activity in the decade preceding the Civil War and the decades following the war. The impressive bibliography contains manuscripts, periodicals, and books. The index is comprehensive and detailed. Van Tassel has made a noteworthy contribution to American historiography by his well written, authoritative, and authenticated essay. It would have been better to say that John Gilmary Shea 'abandoned his studies for the priesthood' rather than speak of Shea's decision to "abandon the priesthood" (p. 132) which sounds as though he might have been a priest which he never was. (SISTER MARY JOSEPH KENNEDY)

WALLACE-HADRILL, J. M. (Ed. and Trans.). *The Fourth Book of the Chronicle of Fredegar and Continuations.* [Nelson's Medieval Texts.] (New York: Oxford University Press; London: Thomas Nelson and Sons. 1960. Pp. lxvii, 137. $6.75.)

Professor Wallace-Hadrill has produced a superb work of scholarship. The introduction includes a brilliant discussion of the problem of authorship of the *Chronicle;* the Monod-Lot-Baudot-Levillain theory of single authorship and the Krusch-Halphen-Levison view of triple authorship are repudiated by Wallace-Hadrill who, like Hellmann, holds to double authorship: that of A, a Burgundian, whose work continued into 613, and B, another Burgundian, more informed and possibly a layman, whose work reached 642, B being the chief author. The continuations are judged the products of anonymous persons labeled C1, C2, C3, and C4.

The editor based the text of the main chronicle on a collation of MS. Paris 10910, but he has incorporated some contemporary corrections; he has wisely made no attempt to standardize proper names because that "is how Fredegar would have left things." Opposite the Latin text is the first English translation, a job smoothly done; here the translator "has not striven after vain uniformity: Fredegar, of all authors, precludes it."

Although a chronicle in bad Latin, Book IV with its continuations is a notable narrative source for the history of Frankish Gaul; beginning where Gregory of Tours stopped, the Merovingian story is brought to its ignominious end while the Carolingian episode proceeds to Charlemagne. There is much information about the ceaseless military campaigns and the interminable struggles for power. Many pages vividly describe the royal murders, promiscuity, treachery, and cruelty which become endemic parts of the Merovingian dynasty. Only evil is seen in Brunhild who was, we should remember, a patroness of Venantius Fortunatus and a recipient of Gregory the Great's praise. Admiration is showered on the Carolingians. A fine bibliography, excellent genealogies of the Merovingians and Carolingians, an adequate index, and admirable print all further enhance the worth of this valuable volume. (ERVING E. BEAUREGARD)

WERLING, NORMAN G., O.Carm. *The First Catholic Church in Joliet, Illinois.* (Chicago: Carmelite Press. 1960. Pp. xiii, 158.)

To a great degree, this book is a summary of the Catholic Church from its earliest days in Will County, Illinois, and surrounding territory. The major part of the text proper deals with background material which would be relevant to many parishes in the area. Interesting facts are recorded concerning the Church and the Irish canal builders and the canal projects. The author has judiciously and interestingly chosen the background material for the history of St. Patrick's Church. The portion dealing directly with Joliet's first church, St. Patrick's, barely accounts for a third of the book proper; and this section primarily recounts the salient events in the lives of the pastors and curates who were assigned to the parish over the years. Hampered by the lack of historical data on the first church itself, the author covers the period of 1886 to 1911 in two pages adding, "All other details of ordinary parish life must be filled in by imagination. Judging from the rare notices in the local newspapers and even the official Catholic diocesan weekly, *The New World,* one would conclude that the Catholic Church functioned only two or three days a year" (p. 80).

The appendix includes a fifty-page listing of the deaths, confirmations, baptisms, and marriages of interest to a very limited group of readers. Obviously, the author has spent a great deal of time and effort on searching for material. Not his least reward has been the compiling of a fine bibliography on the history of early Catholicism in northeastern Illinois. (SEBASTIAN CROW)

WILLIAM OF ST. THIERRY and others. *St. Bernard of Clairvaux.* Translated and edited by Geoffrey Webb and Adrian Walker. (Westminster: Newman Press. 1960. Pp. 130. $2.75.)

This small volume is basically a translation, with some additions and editing, of the *Vita Prima Bernardi.* It is believed to be the first translation of the original to reach the public in English. Though short in length, it covers in time the whole of the saint's life as set down by certain of his contemporaries. The *Vita Prima* was begun by William of St. Thierry while Bernard was still living. In almost capsule form he relates the events leading up to the foundation of Clairvaux. Thereafter, the emphasis is on the monastic scene as he describes Bernard's way of life among his monks. It is evident throughout that William was deeply impressed by the abbot's miracles. The second biographer, Arnold of Bonnevaux, retells the story of Bernard's missions for the Church to the end of Louis VII's crusade.

As the authors of the translation point out, "Arnold was clearly embarrassed by the need to recall Bernard's part in preaching the Crusade," so they have presumed to include the account given elsewhere by Odo of Deuil. Geoffrey, fourth Abbot of Clairvaux, concludes the volume with a simple retelling of the saint's last days. Before doing so, he lets us know how Bernard, himself, reacted to the failure of the crusade. Geoffrey's concise chapter on the condemnation of Abelard has been arranged to appear as part of Arnold's earlier work.

As edited, then, *St. Bernard of Clairvaux* reads as one uninterrupted narrative. The continuity is enhanced by the uniformly high quality of the translation. To readers already familiar with Bernard's life, the book provides easy access to the original version left to us by those who knew him best. To the ever increasing number of his admirers, it offers a brief introduction that should encourage further study and appreciation of the man and his times. (BERNARD C. GERHARDT)

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